BLACKLO'S CABAL

Discovered in severall of their

LETTERS

Clearly expressing DESIGNS
INHVMANE against Regulars,
VNIVST against the LAITY,
SCISMATICAL againist the POPE,
CRVEL against Orthodox Clergy men
And ovvning
the NVLLITY of the Chapter,
their opposition of Episcopall Authority

Published

By R. PVGH I. V. DOCTOR.

Nihil absconditum quod non revelabitur

The second edition enlarged
in some fevv Notes.

PERMISSV SVPERIORVM.

MDCLXXX.

The Epiſtle to the Catholick Reader.

I Here preſent you vvith a collection of ſome *Letters* written by ſeuerall of the Prime ſecular men of our nation: which diſcouer their ſecret Deſigns againſt Regulars, and the Papal Authority in *England*, without ſparing thoſe of their own Body, who were not ſuſceptible of their ſchismaticall ſpirit as may be ſeen in their procedure againſt *Dr. George Leybourn* legally inſtalled their *Vicar General* by the Biſhop of Calcedon, whom they endeauord to get killed or at leaſt baniſht by the Rebellious Parliament *not for Religion*, but *as a ſpy*, *a Broullion*, a *factious man*, *and* what elſe they pleaſed to repreſent him to the ſtate.

The Authours of theſe Letters are *V*ery well known to moſt of our Ancient clergy men, yet becauſe they may fall into ſome hands who may be ſtrangers to them I will here giue a ſhort Character of them.

The firſt, and as it were Primum mobile of all, is Mr *Thomas White* of *Eſſex*, commonly known by the name of *Blacklo:* who haueing ſtudyed his Humanity at *S Omers*, his Phyloſophy, and part of his Diuinity at *Valladolid*, and the reſt at *Louen*, all vnder the *Ieſuits*, was thence inuited to *Doway* Colledg by Dr Kelliſon when he ſet vp ſchools, to teach Phyloſophy, where he began to employ the Doctrine he had learnt Vnder the *Ieſuits* to impugn them: yet he profeſt there only rigid *Thomiſtry* which name to auoyd that of a nouelliſt he affected euer after, euen when he had framed his new fangled ſyſtem of Philoſophy and Diuinity althô he left ſcarce any footſteps of *S. Thomas's* Doctrin in either Being inuited to *Liſbo* to teach Diuinity in the Engliſh Colledge, he began to diſcouer ſome of thoſe many errours which he then was hammering out, which coming to the Knowledg of the Inquiſition, and his printed Concluſions being forbidden fearing the ſeuerity of that Tribunal he fled into England and was ſhortly after admitted into the *Chapter*.

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to the till then orthodox Clergy, that at the next generall meeting Mr. *Bronzhton*, and seuerall others of the ablest refused to meet, unless he were removed. To reestablish his credit, he printed some Controuersiall Dialogues, composed by Mr. *Rishworth*, whose name they bore: a treatise good in its self, yet he left the print of his foot in it by foisted errors namely that of *Scriptures being of no more vse to dispute, then a beetle is to cut with, or a straw to knock a nayle*: which R. S. Bishop of *Calcedon* deseruedly called a *Blasphemy*. Howeuer this and some others of the same nature past vnobserued amongst many good things contained in the book which buoyed vp his credit again, the book being attributed to him, and he either not at all, or but weakely disowning it.

His next work was to strengthen himself in the Chapter, by introducing into it his disciples, who out of respect to their master, and Gratitude to their benefactors would stand to him, which succeeded euen beyond his own expectation for in a short time by the death of the ancient orthodox men, and numbers of other new ones, he became so powerfull in it, that nether the opposition of the Bishop, and his officers nor the censures of *Douay* first, and *Rome* afterward of his writings nor the dislike of the Catholicks nor the dreadfull death of seuerall of his Abettors without the Sacraments, a visible hand of God appearing against them, as Dr *Leyburn* truly sayd were able to put a stop to the Progres of his noueltys.

His temper was a deep melancholy which he encreased by his Continuall studyes. He had a good wit, yet clouded with a certain naturall obscurity, which accompanyed him in all his writings, which he found too tough an imperfection for him to ouercome, some think he affected it, that his sentiment not being Vnderstood might be more esteemed: others, that that might giue occasion of diuers interpretations of his meaning, and beget seuerall schooles, as there are seuerall in *Aristotle*. In his Conuersation he affected a certain grauity, or stoicall *Apathia* when he was amongst his admirers: but when

when he met with such as disliked his doctrine, none more uiolent then he, as appeared by what he writ against Dr. Leybourn, my self, Dr. Daniel, the Cardinals, and the Pope him self, so he verifyed his owne saying, *ante Divum percimus vlli*: At last in a very great age, when he had outliued his greatest disciples, his Doctrine and his own vnderstanding (he was grown a meer child again) he dyed as seuerall of his cheife disciples had done, *sine crux sine lux*, without giuing any sign of a Christian. Which shall appear more at large in his life which I haue almost ready for the Press.

Doctor *Henry Holden* was as his own soul, for the vniformity of sentiments: A sun Diall doth not more exactly mark the motions of that Planet, then *Holden* represent the Doctrin of Mr. *Blacklo*. Besides his title of Dr. of Diuinity of *Paris*, he had little to make him esteemed. He neuer could write ten lines of true *latin*: and his Phylosophy and Diuinity were proportionall, yet his presumption was so great that he thought none equall to him, except the all knowing *Blacklo*, as he vsed rashly to call him, applying to that proud man one of Gods Attributes. He writ a booke called *Analysis Fidei*, *Blacklo* haueing furnisht him with the materialls, and after wards corrected the stile to salue *Priscians* head lamentably broken in it to which he added a chapter concerning things in which Princes are to be obeyed, and in which they ought to be resisted. A ticklish Point, and which required a greater moderation then his hot head was capable of in such a dangerous coniuncture of affayrs, when the People of England had cut off their king and kingship, and that of France seemed to design the same, if God had permitted it. So the chancellour of *France* caused the book to be examined, vvhich shortly after was burnt by the Hangman, and the Authour obliged to retract in an Assembly of the faculty of Diuinity, and would haue been banisht *France*, had not Abbot Montagu interceeded for him.

This punishment would haue made another wise but not him for *naturam expellas furcâ licet vsque recurret*, Yet he meddled

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Some others are mentioned *en passant* as Dr. *Georg Leybourn*, Mr. *Walter Montagu* Abbot of *Nantuil* in *Poietou*, Dr. *Humphrey Waring*, or Ellis, *Richard Russel*, Bishop of *Portlegre* in *Portugal*, &c. who being partly aliue partly very lately dead, are known enough to the greatest part of our *English Catholicks*, *famâ bonâ* as is Mr. *Iohn Sergeant* alias *Holland*, *malâ*.

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life of his Patriark Mr. *White*: which is almost ready for the *Press*. Many things haue been sayd by others, viZ Dr. *Leyburn*, Mr. *Coniers*, *Ionas Thamo*, and others, yet nothing seemes to bear so much of conuiction as these Letters: where in they speak their minds them selues freely and deliuer such sentiments, which none would haue beleiued, with out such an vndeniable euidence. Indeed these maxims altho contained in their other writings yet they are so obscurely deliuered that they can not be clearly proued vpon them.

We shall see here that *Bishop of* Calcedons authority which they pres so much against *Regulars* trampled on: the *Chapter*, which they recommend as canonical, to be with out any foundation or right to gouern, or giue Faculty: the opposition of Episcopal Authority when offred by his Holiness, so odiously charged on *Regulars*, owned to be their own Action, and laid at their own doors: that they are *Acephali*, haue *no Authority no superiority no Gouernment no subordination*. In fine, *that they resemble rather the confusion of Caluins Synagogue then the vnion of the Catholick Church*: as we shall see in the 14 Letter written by *Dr. Holden*, Aug. 30. 1647.

Which may suffice to excuse my self and such other orthodox Clergy men as out of a principle of conscience refuse Obedience to those to whome none is due, euen by their own confessions and acknowledgments: and who do not own faculties, nor receiue Dispensations or Power to giue them, from such, as certainly haue no Power at all. As also that such Catholicks, as haue care of their souls, their greatest concern, take heed of relying euen for ordinary absolutions on them. whose Power is so disputable, and vncertain, or certainly null. Read and Iudge, and pray for

Thy harty well wisher and seruant in CHRIST

Robert Pugh

Postscript: Note that the greatest part of these Letters came to my hands from Abbot Montagu whilest I liued with, or neer him: some very few were by him sent to me after my retreat from his service into a more laborious employment.

A Copy of a LETTER Of Mr. White to Dr. Holden.

Monſieur.

THough I had nothing from you this weeke, but a notaries Act, yet I muſt write vnto you. The occaſion is a word you writ to ſir Ken. that F. Hardiquan thanked you and that monſr. Bernardiere was the cauſe. The which I wonder you ſhould write: for the effect being againſt the Queens intention, that is our ſtate for the preſent, you cannot haue deſerued thanks if you haue done according to her intention. The which neuertheles I ſuppoſe you haue done, both becauſe you haue taken the truſt vppon you, and becauſe you are none of thoſe, who think that priuate men vnder pretence of Religion may diſpoſe of Kingdomes, the which they doe who think that Ireland muſt be put in its own hands, and our King to rely upon their faiths. For the Pope, or ſtrangers to order things ſo I eaſily conceaue it no inconuenience: But for an Engliſh man, I know not how he can do it with mantaining his duty to his country, that is, to God. God hath ſet diuers degrees in our country. and haueing giuen the charge of gouerning to ſome *ex ipſo* hath taken it from the reſt who are to promote their Religion all they can, vnder and not oppoſitely to the ſeeruge of the common. This I write to be ſhewed to mr. Fitton vhom vhen I was in Paris, I found vehemept in that kind: and told him then as much, as I write now,

but

but feare I moued him not. Lett him consider that if Ireland be made a soueraine, both England and Ireland will be ruined temporally, and England by all probability also in Religion: for both will be engaged in a perpetuall war, and England hardened in heresy by opposition, as we see it hath hapned in Holland. But if the King for despayr, or necessity submitt to the Parliament and all the forces of Scotland & England fal upon Ireland? If the good of Ireland be to keep England in war, are they English men, that shall second this good of theirs? If I apprehend ryghtly, it is an easier matter to sett England ryght, then to putt the Scots out of Ireland: This is to be don by sieges of as strong places as any be in Holland, that by a Feild, or two. England helped brings in Ireland: Ireland set vp makes the helping of England more hard. If Religion haue any footing in England, it will be mistres in Ireland, but it may be mistres in Ireland, and haue no footing in England. For loue of God be wise, and lett all helpes march together; for if one draw one way, and others other ways, all will be too little. And if all must go one way, it must be the Queenes way: for fittinger it is we should submit, then shee. you haue my sentiment, and I shall be glad, if you do not like it at lest that you should know what constructions others make.

On the Back. Copy of *Mr. white* his Letter to *Dr. Holden* 29 May
All in Sir Kenelmes *Hand.* 1645

Annotation. What occasion Dr. Holden gaue for this Letter, I cannot tell: certainly it must be of a very odious nature, otherwise the whole discourse of this Letter is nothing to the purpose: probably Dr. Holden with his vsuall rashnesse gaue some aduice relating to Ireland, which displeased Mr. Blackloe, who was a Patriot euen vltra aras beyond Iustice and without due regard to ryght. Which appeared by his booke of obedience and Gouernment: where he pretends the King's ryght to his Crowne to cease, when it cannot bee recouered without

without disturbance of the Commonalty. Preferring the Peace of a few cittizens before the iust ryght of his King, the Nobility, and a great part of Gentry who were at that time trampled vpon by the meanest of the Commons, in whose fauour he writ that book.

Sir. Ken. D. to Dr. Holden.

Sir, *Epist. 2.*

I haue yours of the 3. currant: for which I humbly thank you. we neede not trouble our selues about the vncertanties, and disorders of our Letters, for now that commerce will be at an end: within two days after the next posts arriuall I hope to be gon hence, and then shall make all possible hast to you, possible to so many as I trauell with, 15. or 16. If you vnderstood my way of negociation, you could not dislike it: and to centure an important action, without knowing its principles, mr. Blacklow says tis french Leuity. Vpon occasion of your so murch disliking what I do, I may without vanity say, that more is done for our good in this Court, then could haue been expected and it is enough to go thorough with our businesse: nor is it in their power, you mislike, to hinder it. And what is giuen to them is accounted thrown into the riuer, but necessary to make them propitious to permit the worke be done. *Cerberus* must haue *offam*, to let *Æneas*, and other pious souls passe by him. But you will still Leap ouer the stile, *b*. before you are at it. Giue me leaue then to say, it were both honesty, and wisedome in those freinds youmention *c*. to forbear iugling vnder bord, to embroyl my businesses when peraduenture I work vppon the same principles, as they, and for many reasons know better then they, how to conduct it dextrously. But nothing serueth their turn, that

It seemes that Sir. Kenelme himself, how true seuer he were to the Blacklosifical party, could not escape this man's censure

6. A true censure of Dr. Holden's precipitant way of proceeding in all things

that is not don their ovvn vvay. Remember vvhat I say to you: *d.* At the end of my negociation, I shall be ruined (as much as the vvorld can ruin me, which I valew not a strav) for doing the iust contrary of vvhat you tax me for. And jn the mean time those from vvhom I shall expect the most correspondence, make my negociation vncomfortable to me by false blases, and forged cardes. *e.* Since they once thought me fitt to be trusted vvith a businesse, they should haue relyed some vvhat vppon my dexterity in the managing of it, vvho though I be no vvise man, yet they knovv I am not a naturall foole. Neyther should they thinke jt became me att euery time, and to euery person to reueale the secret springs I vvrought by: they should be content to see jt done to their minde jn the end: and jn the meane time permitt me some times, (vvithout taking alarmes) to looke one vvay, vvhiles I rovved another. But the best js, I care not hovv any body taketh vvhat I haue done, from the hygheſt to the loweſt; nor vvhat betometh of me, vvhither applauded, or scorned. I am sure I haue done my duty honestly, and vvith some measure of Prudence: and God hath bleſt me vvith better succesſe, then at the beginning I could haue hoped: *f.* And I should haue yett had better, jf these ouer wise sticklers for Religion vvould haue beene quiett, for by raysing diffidence, they haue made my conditions the harder, vvhich js all vvell, jf the King assent to them; but jf vve make him blanck at them, we ruine our busineſſe. And herein js the exercise of reason that giueth iudgment, not onely vpon good appearing jn one regarde, but *omnibus pensatis*. But enough of this. I hope to see you shortly.

d. This is a kind of Prophesy: for jn reality jt hapned as he foretells: as we shall see Letter 46.

e. A very vngratefull proceeding of Dr. Holden's freinds.

f. what he hoped for. God knows; but jt is certain he succeeded jn the cheif point of his negociation; nether for the church, nor state: for he nether did the queene's busineſſe, nor the

On the backe: Part of my Letter to mr. Holden of the 26. 9ber 1645.

sacular clergy's. He nether got a Bishop, nor the chapter confirmed. He disturbed all English residing jn Rome, disordred all their negociations, troubled the ministers of that Court, laboured to banish this man, and to affront that. And at last after much time,

time, and many spent in vain, with the queene's consent, he returned to France, leaving a bad opinion of his Person at Rome and bringing away with him a perfect hatred of the place and court: which he after expressed in virulent termes to many, and was for that sharpely reprehended even by moderate and civil protestants, in Particular by my Lady Countesse of Denbigh.

Most noble Sir.

The Parliament of England hath endeauored to sell some men's estates, but none vvill venture to buy them. It is thought they vvill giue a generall pardon, and so get a round sum of mony by composition, since that they cannot get it by selling. I heare that the Scots haue deliuered three querys to the Parlament. the first vvhether they intend to depose the King or no, The 2. vvhether they intend to settle the crovvn vppon the Prince, The 3. vvhat is the reason that they do not establish Church Gouernment according to the Couenant. The Scots in Ireland are very vveak, and Preston is novv entred into Vlster vvith his army, hauing reduced all to Conough. This is the sum of our nevvs. And novv I am called vppon to recommend vnto you our humble suit concerning the chapter in England. They cry out on all sides for vvant of superiors: 4. and none can be made vntill the chapter be setled. 6. Thus with my vvonted respects to your noble selfe I cease 21. Sept.

your most humble seruant
Peter Fitton.

on the backe from Mr. fitton 21. Sept. 1646.

a. Hence it appeares that none of any side were satisfyed with the settlement of the Chapter, otherwise they would not haue been on all sides so clamorous for superiours, as hauing some already. This we shall see confirmed in the following Letters. Now if the chapter from its begining was not canonicall, how could it become so after wards? Non firmatur tractu temporis, quod ab initio jure non subsistit: Is a Rule of the Law.

b. The

b. The ſecular clergy may then ſet their harts at reſt and be content neuer to haue any ſuperiours, for it is a folly to expect a Confirmation of their Chapter (without which there can be no ſuperiours made) ſeeing the Chapter is ſo leauened with the Blacloiſt doctrine, and ſeiled vpon ſuch a foundation, in oppoſition to the Papal Authority, that it can neuer hope for any Confirmation thence.

Mr. VVhite to Sir Ken. D.

Moſt Hon: Sir. *Epiſt. 4.*

This is only to acknowledge the honour you did me by yours of the laſt of ſept. I think you will doe God good ſeruice, and the King alſo, if you can gett the Pope to employ 40 - of our own ſailes, *a.* for by good managing they will become a fleet for him, and Religion. If you can further procure that he ſhould ſend ſuch orders, or rather ſuch a man into Ireland, that may conſerue the peace, and ſeeke more after the ſubſtance then after the outſide of Religion your Iourny will be well employed though you obtain no farther. As for my follyes, I ſent you half the firſt part by Mr. Skinner: the ſecond half goeth to back this. The Appendix had been ready alſo but that a pedler had more monyes then I, and ſoe a Catechiſm, that he had to ſell at the next fair made my worke ſtay. *b.* I hope it will be ready for my next Letters vnto you. ſoe with my beſt reſpects to your ſelf, and your Coronel I reſt this 25. of october.

Yours as euer to my power.
Thomas White.

On the backe, from Mr. White 25. october. 1646

a. Take notice here of the Pragmaticall ſpirit of this good man, who altho not called to it, muſt be giueing Directions to the Queens miniſters without, and probably contrary to her's and the King's orders.

b. There

b. There may haue been other motiues for that retardment that the Printer had ſo much Learning as to ſee that work contained Errors and ſo much zeal as to be willing to take any pretence to delay its printing, altho thorough hopes of gain he was unwilling to Lay it quite aſide.

Mr. Fitton to Sir K. D.

Moſt Noble Sir. *Epiſt. 5.*

I Haue yours 19. nou. And your hopes of a good ſucceſſe in our buſineſſe doth beget an aſſurance of it in Dr. *Holden*, and my ſelfe. As for our aduerſaryes they obiect the ſame againſt vs, which the *Parliament* obiecteth againſt *Biſhops in England*, and with as little reaſon as they doe. And if poſſibilityes of impertinencys may croſſe the diſcipline of the Church, there ſhould be no Chapters, nor Biſhops in any part of the world: & if there be more fear of ſuch impertinencyes in England, then in any other place, it is becauſe we haue beene abridged of that authority, *a*. And ſo peraduenture may in the begining commit ſome errours in the managing of it, but this danger will be the greater, the longer we are depriued of that which we muſt haue at laſt and the ſooner we haue it, the ſooner we ſhall be acquainted how to vſe it without committing the obiected impertinences. Howſoeuer the fear of impertinences be it neuer ſo great ought not to depriue vs of the thing it ſelf, but rather ſuch caution is to be vſed as may preuent the Impertinences, and yet conſerue the authority entire. I doubt not but you haue procured this already. And as for our buſineſſes ſince you do ſo kindly accept of the trouble, we ſhall not acquaint any body with them, but your ſelf, when they are of importance, as this is, nether haue we acquainted Mr. *Skinner* with this in particular, nor doth our clergy intend him

a. Here be owneſ that our Engliſh ſecular clergy know not how to vſe Epiſcopal authority, if they had it amongſt them. And indeed it appeared ſo, by the ſucceſſe of the Late Biſhop, whom they engaged in

to

seuerall controuersyes, to the great scandall of catholicks and no lesse danger to Religion.

to be their Agent, although my Lord Bishop hath stiled him such in his Letter to the Protectour: I suppose he meanes, that he is his Agent. Howsoeuer he expressed a great willingnesse when he went from hence to indeauor to procure vs a pension, for our house here, and I could not refuse his curtesie, for I haue found it that the discreetest men are not always the best beggers. But I leaue it wholy to him self, to do what he pleaseth in it as holding it desperate, yet foolish *c*. persons do some times preuaile in this kind contrary to all expectation. Mr. White goeth to morrow from hence towards you he offered him self to assist vs in procuring an English Bishop. we haue accepted of his curtesy with many thanks, when time shal require it: but we intend not to meddle in that vntill this businesse of the *chapter* be ouer, nor then neither, vnlesse you do aduise vs to it. *f*. you must charg Dr. *Holden* to send you French newes, etc. 14. Dec. your most humble and faithfull seruant Peter Fitton. On the backe: *from Mr fitton 14. Dec. 1646.*

b. This was Mr. Iames Skinner, known to some by the name of Bently: a very orthodox man, and no freind to Blacklos Nouelty.

c. And fit that reason gratefull to the Bishop of Calcedon, a profest enemy to them. c. By conuersing with Dr. Holden, something of his censorious spirit did worke in him: Other wise so moderate a man, as Mr. fitton would not haue thus censured Mr. Skinner. d. This was Richard White Esquire elder Brother to Mr. Blacklo, who resided long in Rome. e. Here we see, who they are that oppose the making of a Bishop: altho they odiously cry out on the Regular Clergy, as the only opposers of it. It is the Chapter they seeke to get confirmed, and till that be done will admit of no Bishop: and haue opposed a Bishop as often as he hath been offred, som times excepting against the Person, sometimes against his Authority, as contrary and consequently displeasing to the state. They are imbued with some principles of Independantisme: vnwilling to obey, after they haue so long commanded, without controul of any.

f. This is the zeale for the Discipline of the Church and that Dignity establisht by Christ our Lord: which they by these words make to depend on the pleasure of a Lay man. No Bishop till the chapter be setled, that he may act nothing but what it shall appoint him. And no Bishop after that setlement, vnlesse Sr. Kenelme like of it.

So

So here is giuen to Sir Kenelme Digby *an authority more then* Episcopal, *then* Archi Episcopal, *then Patriarchal, or euen Papal: all these being by the Institution of Christ bound to prouide Bishops, in due time where they are wanting; which here is left to the Determination of a Lay-man. Let the secular clergy boast as they please of their Endeauours to procure a Head to the English Church, & charg amongst their deluded disciples the Regulars with the odium of hindring it, neuer any Regular thought that grand affair So indifferent as to be left to the* Caprichio *of a* priuat secularman, *nor resolued to haue it stand, or fall by his* verdict.

Dr. Holden. to Sir Kenelme Digby.

Sir. *Epist. 6.*

Mr. Fitton's arguments ought to prouail, if the Pope be head of the Church, but not otherwise, for then the next *Prouinciall Bishops* ought to prouide for their neyghbours. Adieu this 28. Of December 1646.

Here is a pleasant condition put: If the Pope be head of the Church;

H. H.

On the back in Sir K. D. Hand: from Dr. Holden 28. December. 1646.

but not otherwise. *Is then the* Pope's being Head of the Church *brought to Iffs, & Ands? Is his supremacy become such a Tepicke, as to be made to stand only as an Hypothesis by supposition, which way any impossibility may be sayd with Truth, as Sophists say of this other proposition:* if a man flyes he hath wings. *what shall we say to the 2. general Council, acknowledging the Pope to preside ouer the Fathers of it as the Head presides ouer its Parts? To the Council of* Florence *in which euen the Greeks acknowledged it. To that of* Trent *which expressly defined it? whither will these men Lead their Followers? vpon what quick sand will they build, haueing rejected the Rock? in what Cock-boat will they sayl, hauing abandoned the ship of S.* Peter? *To what flock will they ioin, who forsake that of* Christ.

most.

Most honoured Sir. *Epist. 7.*

I presume to encloſe this in one to my Brother, though it be an anſwer to yours of the 24. of Dec. becauſe it beareth nothing of haſt. Idesire you to conſider that the notes *de Origine mundi* are not a treatiſe, but an *appendix* added to ſhew how Diuinity depends of Philoſophy; & ſo hath all its grounds in the former worke, without memory wherof it is not well vnderſtandable. I thought once to haue cited the places of the Inſtitution, but finding it would haue cauſed ſome *brouillerie* with my printer, I eaſily declined to the ſloughfull ſide. Who ſhall conſider, that nothing conformable to nature hath hitherto beene deliuered of that ſubiect, will require no ample diſcourſes to make the Project probable. For my expreſſions of your worth, they are far ſhort of what I deſired, & could haue done afterwards. But I am a clod of Earth, & feel my ſelf gouerned by fitts & weathers, and what I putt in my preface was the beſt that occured then. As for Diuinity ſince the finiſhing of my Printing, partly expectation of my Brother, and prouiding for him, partly the weakeneſſe of my head, haue kept me from ſuch contemplations, and I feare will for ſome time. God knoweth what is beſt. I ſend you the catalogue of ſome more errours then are expreſſed in Print. I dare not ſay all, though the Printed were enough to ſhame vs all, who had care of the Printing. God reward you for what you labour for the *Clergy*: though I do not vnderſtand why they deſire it.

Your moſt affectionate and humble Seruant.

Thomas White.

I pray vpon occation preſſe my brother to Print.

On the backe *from Mr. White*; but no date. It ſeemes to be an anſwer to Sir Kenelmes of the 24. Dec. 1645. and ſo to haue beene written in Ian. 1647.

It seemes he regarded not in his Panegyrick of Sr. Kenelme, what his merits were, but what the Panegyrist could say: for he doth not say his words were proportioned to the object, but to his own capacity. A pretty way of Praysing indeed, in which much Sincerity is to be expected, when Reason is scarcest of deeds. & tho only will consulted, yet if we consult the Practice of that party, and consider the Panegyricks they make of their own, and the practices of Others, we shall find that Mr. Blacklo is not the only, nor the cheife offender in that kind.

Mr. Fitton to Sir K. D.

Paris 1. feb. 1648.

Most noble Sir. *Epist. 8.*

I haue yours Ian. 7 And as for a *Bishop*, I think it not conuenient to moue for one vntill our *Chapter* be confirmed, *a*. Which is of greater consequence. Nor then nether, vntil the times grow better, that we may haue wherewith to mantaine him. *b*.

a. Here is the reason alleaged Letter 3. l. B.

On the backe: from Mr. Fitton 1. Feb. 1647.

b. Here is a nother reason, why they would not haue a Bishop: they haue not meanes to maintaine him: nor can haue, till times grew better. yet Bishops are chiefly necessary in time of Persecution, in ill times, because of the Sacrament of Confirmation, cheifely necessary in these times: (still supposed that the Bishops presence be not cause of the persecution) as these same persons often sayd in defence of the Bishop *of* Chalcedon. *Now to refuse one barely vpon the score of lack of maintenance for him, is so new in the Church, that I defy the whole party, to produce out of Ecclesiasticall History any one President for it. And moreover it is an affront to the body of English Catholicks to surmise them vnwilling to make him partaker of their Temporals, who Communicates vnto them spiritual Graces.*

I am

Most noble Sir. Epist. 9.

I am glad to vnderstand by yours feb. 18. That that busie man *a*. Is commanded to leaue the Citty. It is now no secrete here, for F. Iohn writ it to F. Paul in these termes: *F. Courtney is commanded by the Pope to retire himself to Liege, & is banished Rome, at Sir Kenelme his procurement by order from the Queene of England.* Yesterday I spoke to my Lord *Iermin* concerning him, & told him what I knew. Mr. *Grant* is now dispatched, & I hope he will settle all in Ireland, if Ormond proue not false, that is, if he turne not Parlamentiere. Mr. Bennet doth also returne back with particular instruction to my Lord *Digby*. As for your self I haue giuen Mr. *Grant* a note to remember to dispose the Irish & the Nuncio according to your desire in your last Letter. The news from *Ireland* are these: the generall Assembly sits, but as yet hath not publisht any thing: they were at first disunited by the Marquis of *Ormond*, and *Clanrichards*, faction: but afterwards by meanes of the Nuncio they were vnited againe *Clanrichard* is in *Dublin*, and hath declared himself for *Ormond*. Where vpon the generall assembly sent a body of horse into *Gallaway* to plunder all his Tenants, & adherents as they did accordingly, only those excepted, who tooke the oath of *Association*, & now they are quartered vpon his Lands. I am affrayde Mr. *Grant* will come too late to dissuade *Ormond* from adhering to the Parliament, for *Ormond* writes in his Letter to the Parliament they should dispatch succours to *Dublin*, with all speede, because he cannot hold out longer then the 10. of March: in the meane time the Irish are sending both *Preston* and *Oneale* to besiege *Dublin* againe. I vnderstand now that Mr. *Bennet* his Iourny doth not hold, and that my Lord *Digby* is expected shortly. Dr. *Holden* will write vnto you how F. Paul bestirrs himself against our *chapter*, but

a. What you may haue heard, and from whom, I cannot tell: but sure I am that F. Courtny stayd in Rome after Sir Kenelme's retreate thence and neuer left that place till his dying day.

but I beleiue to little purpoſe. He is affrayde that F. *Iohn* *b*. will be ſent after F. *Courtney*. Thus with my wonted reſpects I ceaſe 15. March.

Your moſt humble ſeruant Peter Fitton.

On the backe. from Mr. Fitton 15. March 1647.

b. *Father* Iohn *neuer ſtirred out of* Rome: *ſo Sir* Kenelme *had as ill ſucceſſe in procuring his baniſhment, as that of* F. Courtney.

Mr. VVhite to Sir Ken. D.

Moſt Noble Sir. *Epiſt.* 10.

Theſe are to thanke you for yours of the 25. Of march and for the trouble *a*, you haue had for me. I am ſorry for your indiſpoſition, which I hope ſummer will cure. I pray thanke Sir *Michel Angelo* when you ſee him for his, & tell him I intended not to deſerue ſoe much honour as he doth me. I pray remember mee alſoe to Monſieur *Bourgeois* *b*. And monſr *Dacheſne*. What you tell of metaphyſicks is a long winded buſineſſe. I pray allſoe commend me to F. *Iohn Poins* his Prayers. *c*. I doubt not but you will eaſily anſwer the Fathers Authoritys, which they can bring, for there is none *d*. of which will come home. When you giue me notice of S. *Baſil*'s authority in particular, I ſhall giue you the beſt account I can. But I feare it not *e*. My brother hath written to mee, that my booke will not ſell in Rome, becauſe of the opinion of the motion of the Earth, Soe that I may not trouble my ſelf with ſending the 72. diſciples, vnleſſe you can putt him in a better way, then he knoweth any. I told him he muſt get a ſtationer there to ſend to his correſpondent here to take ſoe many bookes, as he could vent either vpon ready mony, or vpon a day.

a. *This trouble was occaſioned by ſome copyes of* Blacklow's *Philoſophy which being ſent to* Rome *were ſeiſed on by the* Inquiſition, *which Sir* Kenelme *labaured to retriue.*

b. *Monſr.* Bourgeois *was the Champion of*

But

A Paper Composed by Dr Hart *against Mr. Blacklo's Doctrin of the existence of Accidents without Subiect.*

the Ianseniſts in France, and ſent to Rome to defend their Errors, c. You ſee he was in Charity with one Regular, and thought his Prayers worth the aſking. But he deſpayreth of it. The Ieſuits haue beene beaten here alſoe a little: but they will ſtill fall on their leggs. My health hath beene ſoe doubtfull that I reſolue as ſoone as I can gett mony to take ſome waters, I beliue it will be about Iuly. In the meane while I reſt this 18. Of April.

Your moſt affectionate ſeruant.
Thomas White.

On the backe: from Mr. White 18. April 1646.

d. Thus he raſhly pronounces without knowing what was alleadged againſt him e. with a like raſhneſſe he ſays, he feared not S. Baſils authority, altho he knew not what it was. The buſineſſe then in diſpute, blamed in Mr. Blacklo's Phyloſophy, Was whither Accidents could ſubſiſt without a ſubiect? *The* Chutch *teaches, they can, this Mr. B. denyed. Againſt him were produced 1. Councel of* Conſtance, *which in expreſſe words condemned that error, in* Wiclef. *2. S.* Baſil: *As appeares by this following paper composed by Dr.* Hart, *as the inſcription on the, backe in Sir* Kenelme's *hand, proues.*

Teſtimonium Concilij Conſtantienſis et S. Baſilij. Quod accidens poſſit exiſtere abſque omni ſubiecto

In Concilio Generali Conſtantienſi Seſſ. 8. ſub Anathematis interminatione prohibetur ōnibus et ſingulis Catholicis ne de cætero 45. Articulos Wicleffi vel *eorum aliquem* audeant publice prædicare, dogmatizare, tenere velquomodolibet allegare. Niſi ad eorum reprobationem:

Inter hos articulos: numero 2. hábetur: *Accidentia panis et vini non manent ſine ſubiecto in ſacramento Altaris.*

Et

Et ne quis dicat hanc censuram non vrgere, aut premere eos qui dixerunt *Impossibile esse Accidentia sine subiecto manere*: eo quod dicta Censura prolata sit sess. 8. quando nondum erat definita quæstio de Legitimo Pontifice Romano supremo totius ecclesiæ Catholicæ Capite, a cuius approbatione decreta Conciliorũ firmitatem ac robur habent, sed lis pendebat inter Ioannem XXIII. Gregorium XII. et Benedictum XIII. quis eorum verus ac legitimus Pontifex esset: Sciunt omnes Martinum Quintum in eodem Concilio sess. 45. quæ est vltima prælectam Cæsurã ac damnationem approbasse ut videre est in epistola dicti Martini, ad finem concilij.

Neque releuat si quis instet Concilium et Pontificem voluisse tantum reprobare Wiclefum, quod docuerit in Sacramento Altaris post Consecrationem sub speciebus panis et vini manere substantiam panis et uini: quod etiam intendit Lateranense sub Innocentio III. Cap. Firmiter. Tridentinum. Sess. 13. Can. 2. Et Textus. De Consecrat. D. 2. Cap. Species. etc. Nos autem. Vbi damnatur qui dixerit in Sacrosancto Eucharistiæ Sacrmẽto rẽanere substantiã panis et vini vna cum Corpore et Sanguine Christi: et negauerit conuersionem totius substantiæ panis et vini in Corpus et Sanguinem Domini manentibus dumtaxat speciebus panis et vini. Ex quibus non colligitur accidentia manere sine omni subiecto, sed solum non esse substantiam panis et vini, in qua, tanquam in subiecto recipiantur.

Hoc inquam, non releuat: nam Pontifex, et Concilium in dicto Constantiensi loco allegato distinguunt duos articulos Wiclefi: et 1. reprobant vnum quo dicit *Post Consecrationem manere substantiam panis et vini*: Deinde reprobant alterũ tanquam Articulum distinctum quo asserit: *Accidentia panis et*

Vini

vini non manere sine subiecto in Sacramento Altaris.

Atque hæc ex Concilio circa accidentium extra subiectum existentiam in ssmo Eucharistiæ Sacramento. Vnde Conibricenses expresse dicunt esse conclusionem de fide, de quo Christiano Philosopho dubitare non licet, posse deum conservare accidentia extra subiectum,

Alia possunt afferri testimonia ad probandum accidentia posse extra subiectum existere ac conservari. Vnicum adducam ex S. Basilio Hom. 6. De Opere sex dierum. Vbi docet in primâ rerum creatione lucem solis productam fuisse 1. mo die et mansisse tribus diebus sine subiecto ac tandem quarto die productum corpus solare, in eoque lucem illam primogeniam positam fuisse.

Verba Auctoris sunt: *Tunc* (id est primo die) *ipsa natura Lucis producta est: Nunc autem* (id est quarto die) *hoc solis corpus conditum est ut illi primogenitæ Luci vehiculum esset.* Hæc ille. At ne quis existimaret ipsum nomine Lucis intelligere aliquam substantiam Lucidam, non qualitatem accidentalem, Addit paulo post: *incredibile nemini videatur & a fide obhorrens quod a me dictum est: Aliud nimirum quiddam esse a luce splendorem; aliud item corpus subsidens Luci et subiectum. Primum enim res omnes à nobis dividi solent in ipsam essentiam susceptricem, et in eam quæ ipsi accidit qualitatem. Vt igitur diversa sunt natura, Albedo (inquam) et corpus dealbatum: sic et ea quæ modo diximus, differunt quidem, vnita tamen sunt potentiâ Creatoris. Itaq; ne mihi dixeris fieri non posse vt lux a corpore solis separetur. Neq; enim ego huius a solis corpore separationem mihi ac tibi possibilem esse dico: Sed asserendum esse censeo, quæ mentis solius agitatione cogitationeq;* (supple a nobis) *disparari a se possunt, ea reipsa seiungi facultate Creatoris vtriusq; naturæ posse.*

Neque dicas S. Basilium eo loco velle tantum Lucem solis differre a sole, sicut vis vstiva ignis differt ab eius splendore, et posse divinitus separari, ita vt maneat sol absque Luce: sicut splendor ignis manere potest in igne absque eo quod

quod vrat: deo (vt Scriptura loquitur) intercidente flammam. Aliud eſt autem ſolem exiſtere ſine Luce; aliud Lucem ſolis exiſtere abſque ſole vel alio ſubiecto.

Reſpondeo. Licet Baſilius hoc etiam ibidem aſſerat nimirum poſſe ſolem divinitus tantum ſeparari a luce, in quo diſtinguit ſolem a luna, quæ etiam naturaliter poteſt carere luce; tamen aſſerit etiam aliud; ſcilicet lucem ſolis tribus diebus manſiſſe extra corpus ſolis ſine omni ſubiecto, vt conſtat ex verbis paulo ante citatis.

Hoc teſtimonium Baſilij, magni faciendum eſt. Siquidem in concilio Florentino ſub Gregorio. IIII. Queſtio circa S. Spiritus proceſſionem a Patre et Filio diſputabatur auctoritatibus SS. Patrum, et præſertim Baſilij vt videre eſt in diſputationibus Marci Epheſini et Provincialis Lumbardiæ a collatione 14. ad vigeſimam. Præterea S. Thomas. 1. p. q. 66. a. 3. Ait cælum Empireum non poſſe naturali ratione inveſtigari, ſed poni propter authoritatem Baſilij, Bedæ, et Strabi. Alia ad hanc rem de Baſilio dici poſſunt.

Ex his patet Wieleffum mentitum eſſe 2. parte ſermonum, ſerm. 58. Dum ait eſſe mendacium ſcandaloſum dicatque ante Innocentium III. nunquam auditum fuiſſe accidens extra ſubiectum eſſe nam Baſilius dixit inculcavitque accidens extra ſubiectum poſſe exiſtere, & extitiſſe. Floruit autem Baſilius ſub Valente Imp. Anno Chriſti 360. Innocentius vero tertius anno. 1198. Othone IV. Imperium tenente. Ex Genebrardo in Chronicis.

moſt

Most Honoured Sir. *Epist.* 12.

Theſe are to giue you accompt of the Iourney I intend to make, to wit firſt to the waters of *Pongues*, which are of vitriol. Thence I intend to ſee *Paris*, where if you pleaſe to command me any thing, I think the anſwers of theſe may find mee. From thence if the wars doe not hinder mee, I think to goe to *Douay*, whither the Preſident hath inuited mee to paſſ a uacation. Hee is a very able man, & all things conſidered peraduenture behind none of our Clergy. He accounteth himſelf extremely beholding to you, and imputeth it to mee, who am not as yet guilty, but if occaſion ſerue hereafter I ſhall be very glad to incurre any obligation for him. My intention is to ſee whither I can plant any impreſſion *a*. of my doctrine in that colledge for I conceiue it may in time gett a great root, if it were ſett conſtantly on foot therein. Old Mr. *Smith* paſſed by, & the good old man gaue mee order to teſtify his great obligations to you very hartily, & both his company, & all others, who paſt heer giue extream good reports of your perſon. But they tell mee, that you would haue a care of my health, haue none of your own. Bee it for the greate paines you take, or as they thinke, that the ayre doth not agree with you. I Leaue here a packet of an hundred copyes to be ſent vnto you. The addreſſe is to your ſelfe, the recommendation to Mr. *Trichett* whom my brother and Signor *michael Angelo* both know. It is your goodneſſe, that is cauſe of your trouble. I doubt it will be a good while before they come. I pray lett Dr. *Bacon* haue 4. which I promiſed him, & if my brother deſireth any, I muſt not deny him. Of your ſelf I ſay nothing, ſuppoſing you know you are maſter of all. Although I think you will not now think

a. *You ſee how he Laboured to ſow Darnel amongſt the good Corne in that Feild. How far he preuailed I cannot tell.* Dr. Hyde *ſeconded his deſigne and countenanced his Labours; but he ſoon after dying,*

Think of remouing ſoe ſoon (theſe laſt news hauing ſett new doubts vpon your affayres) yet I ſhall obſerue your Leybourne order of leauing a bill at my Lodging, & at the Eſcu de France. I haue no news, but only that *Plutark* de Placitis Philoſophorum L. 3. C. 17. attributeth my opinion *b*. de *æſtu maris* to *Ariſtotle*, and *Galiſæus* to one *Saleucus* a mathematician: which peraduenture will aſtoniſh your Italians, who take them for new inuentions. Mr. *Bourgeois* either is not yet paſſed, or at leaſt called not vpon mee. The *Ieſuits* it ſeemeth haue been to ſtrong for him euen in *Paris c*. No more but that I reſt this 4. Of Iuly.

Your moſt humble & affectionate frend & ſeruant.
Thomas White.

On the backe: from Mr. Blacklow 4. Iuly 1647.

Dr. new doubts vpon your affayres) yet I ſhall obſerue your Leybourne order of leauing a bill at my Lodging, & at the Eſcu de France. I haue no news, but only that *Plutark* de Placitis Philoſophorum L. 3. C. 17. attributeth my opinion *b*. de *æſtu maris* to *Ariſtotle*, and *Galiſæus* to one *Saleucus* a mathematician: which peraduenture will aſtoniſh your Italians, who take them for new inuentions. Mr. *Bourgeois* either is not yet paſſed, or at leaſt called not vpon mee. The *Ieſuits* it ſeemeth haue been to ſtrong for him euen in *Paris c*. No more but that I reſt this 4. Of Iuly.

Your moſt humble & affectionate frend & ſeruant.
Thomas White.

On the backe: from Mr. Blacklow 4. Iuly 1647.

weeded thoſe tares out. Amongſt the venerable Fathers, of the H. Order of S. Bennet, he made one Proſelite, but by the Authority of R. F. Rudeſin Barlow, *and the induſtry of R. F.* Stapleton, *then Profeſſor of Phyloſophy, & ſince Dr. of Diuinity & worthy Prefident general of the whole congregation that one man was remoued, & that doctrine quite baniſht your houſe. b. It is no news to any, who are conuerſant in the workes of ancient Authours, that* Blacklo's *opinions ſhould be found in them: for they will find them all in thoſe workes:* Blacklo *only reuiuing antiquated errors, which he expoſes as of his own inuentions, ſuppreſſing the Authours, from whom he borrowed, or ſtole them. Now he mentions thoſe, whence he tooke that* de Æſtu maris *to ſtop the mouths of the* Italians, *who accuſed it of Nouelty.*

c. It is no great wonder that in the town of Paris *ſo Orthodox & zeleus for the Faith of their Anceſtors, monſr* Bourgeois, *who defended all the Errours of* Ianſeniſts, *and* Arnauld, *in his booke of* Frequent Communion, *ſhould be worſted. He had many ſupporters, & very powerfull Patrones; but* Magna veritas & preualet. *And the Ieſuits hauing in that controuerſy Truth, & the God of Truth, & the Church, which is the Pillar of Truth on their ſide, might eaſily ouercome him.*

Most noble Sir. *Epist.* 13.

I haue yours Aug. 5. And I am glad that our busines is in way towards an end: & I do not wonder that monsig-neur *Albize*, & Padre *Hilarione* plead against vs, being men altogether ignorant of the state of our country, & who neuer had their ear es open to any but to our Enemys. I wonder more at *P. Luca*: but when I consider, that he is a *Fryer*, *a*. he may be excused. That which doth most astonish is the weakenesse of their motiues. As first that they should call this an innouation in the Church, I am sure it is not, & for vs in particular it hath been practised amongst vs these 25. yeares: As for the 2. it is no wonder if they repented still the Gouernment they gaue vs., for they neuer gaue vs any *b*. that was canonicall, as this is. As for the 3. if they please they may chang the title of *Calcedon*, and call him the *Bishop of England*: for my part I see no inconuenience in it. Howsoeuer the Pope may erect our *Chapeer*, *c*. and giue vs a *Bishop*, when he thinks it expedient. The 4. is of little force, for not withstanding Card. *Millinos* actiueneſſe in procuring such denials from the congregation, I am sure the congregation did neuer intimate to vs any order to suppresse our Chapter, or any mislike *d*. of it 5. if they are fryghted to offend the English Regulars, they haue no reason to discontent the Clergy, who I am sure will in the end be more able *e*. to do that court seruice, or disseruice then the Regulars can be. And lastly whereas they apprehend danger of making *f*. a Patriark it is so childish, that I know not what to say to it: but if any thing can put vs vpon such courses certainly it must be when we find by Experience, no hope of obtaining from that court any request we make, be it neuer so iust. Yet after all this I cannot dispaire of a good succesſe of our busineſſe,

a. A pretty figure on that whole Holy order.

b. Yet they had giuen them two Bishops.

c. Here againe the Chapter is vrged; & the Bishop postponed.

d. His Holinesse and the congregation haue always expreſt a mislike of the Chapter.

as

as long as I consider that our Protecteur, & your self are Actors in it, & so I will passe from it to a matter that concernes vs more neerely.

You must know that at last not only the *Independents*, *g*. but the *King* himself do giue vs solid hopes of a liberty of conscience for *Catholicks* in *England* in case that we can but giue security, that our subiection to the Pope shall bring no preiudice to our allegiance towards his Maiesty or that State: it is true the King will not appear in it; but would haue the Army to make it their request vnto him: & so I vnderstand he hath aduised the Catholicks to treate with the army about it.

The businesse will be to frame an oath of Allegiance (for this it is which the army requireth of vs) & I beleiue we shall do it without aduice from that court, for we haue found by experience so little successe there in any businesse that tends to the good of Catholick Religion, if it be not ioined with their interests there, who proceede vpon principles of Policy, & are oftentimes guided by factious persons, as that we haue little encouragement to hazard the embroyling of a businesse of concernement by putting it in to their hands before it be fully finished. Howsoeuer you may do well to see if you can discouer any vnderhand dealing in that court concerning that businesse, for I doubt not but that the *Iesuits*, and *Benedictins* there will be tampering vnderhand about it, yet I can assure you they will haue little to do with it in *England*. *b*. You may also of your self take occasion to try the pulse of that court, & see how they will relish it if we declare that the doctrine of deposing Princes is no article of faith. To which I suppose, Monsig. *Albizi* will reply 1. That we are heretickes, 2. That we will neither preach, teach, nor perswade that doctrine. 3. That we will discouer all such as shall preach, teach, or perswade it. 4. That in case the Pope should actually free subiects from their allegiance in England, &. we will renounce any such discharge from him. Some such thing as this I suppose will

e. *He is neither a Prophet nor son of a Prophet.*

f. *Before long we shall see them nibling at that very thing, or some thing worse.*

g. *Here begins the treating with the Independents. of which much hereafter.*

b. *This cleares Regulars from the blame of dealing with these Rebels, & charges it on the secular clergy, & the chapter Party.*

will be done, if we cannot get it at a cheaper rate: & ſo you may do well to diſpoſe that court to it, but without taking notice as if any ſuch thing were actually on foot; but only by ſuppoſing to his Holineſſe & others that you conceiue the *Independents* will in concluſion exact ſome ſuch thing as this from vs. You may alſo make aduantage of this buſineſſe to get ſome thing from the Pope to oblige the Queen, & to keepe the King in a good mind towards vs. Ireland is in a poor caſe &c. Thus with my wonted reſpects I ceaſe 30. Aug.

Your moſt humble & faithfull Seruant
Peter Fitton.

i. nether monſigneur Albizi, nor any can think, the Depoſing Power to be an article of Faith: & ſo could not call any Heretticks for denying it.

On the back: from Mr Fitton 30. Aug. 1647.

k. This all Catholickes, euen Regulars ſubiects to his Maieſty, will readily ſigne.

Letter of Dr. Holden to Sir K. D. in French

Monſieur — *Epiſt.* 14.

Ayant veu celle que vous auéz pris la peine d'eſcrire a Monſieur Fitton, & me trouuant a diné chez * vn Preſident de mes amis de cette ville, ou il y auoit vn Eueſque & vn Docteur de noſtre faculté, & leur faiſant raport des peines que vous prennés d'obtenir l'eſtabliſſement de quelque authorité chretienne & canonique en Angleterre, ilz ſe mirent tous a vous louer, & dirent des merueilles de vos beaux talents. Car vous eſtes cognu de preſque tous ceux quy eſtoyent a table. Et comme le leurs ay conté quil y a plus de vingt ans de ma cognoiſſame quil y a en Angleterre plus de ſix cent pretres ſeculiers, & trois au quatre cent Religieux, & beaucoup de milliers des Catholiques laiques, & tout

** Here is a compendium of the three ſtates of Frãce brought on the ſtage to Iudge of Clergy's gouernment in England. A Biſhop for the clergy: A*

tout cela ſans Eueſque, ſans authorité, ſans ſuperiorité, ſans ſubordination, ſans gouuernement, *a*. chacun dit, chacun fait ce qu'il luy plaiſt, viuants pelle melle ſans ordre, & ſans regime & qu'auec toutes les ſupplications, & toutes les ſolicitations, que nous auons peu faire en court de *Rome*, pour auoir quelque authorité, & quelque Iuriſdiction canonique nous n'auons iamais ſçeu rien obtenir, & que vous meme y trouuéz des difficultés inſuperables. Le Preſident dit en cholere tout haut, *b*. *Ces bougres d'Athées veullent ilz encore perdre ce peu qui reſte de Religion en Angleterre? nous ſommes heureux de n'eſtre ſuiets au maudites maximes de ceſte court ſimonique & infame*. Et le Prelat me diti *Monſieur vous deuéz vous addreſſer au Clergè de France, c. ayant prealablement faitre ſoudre la queſtion en ſorborne, que cela ſe peut, & ſe doit faire*. *a*. Ie vous aſſeure, Monſieur, cette Procedée dela Court de Rome fait crier vangeançe a tout le monde, & ruine l'authorite Papalle. C'eſt peu de choſes quela confirmation de noſtre *d*. chapitre, vous nous deuez faire donner quatre ou çiug *e*. eueſques titulairs du Pais, que pourroyent gouuerner leurs Egliſes ſelon l'inſtitution de Ieſus Chriſt, & l'ordre du droit. Ie ſuis reſolu de voir ce qui dirá noſtre faculté a ceſte queſtion, que Ie vous enuoye cy iointe, car iamais il ny auoit tant d'apparence de liberté pour les Cathoſiques en Angleterre qu'aſteure, & il eſt par trop inſupportable de viuré touſiours ſoubs vn ioug ſi peſant, & dans vn deſordre ſi effroyable: nous reſemblons pluſtoſt a la confuſion du ſynagoge de Caluin, (*deeſt aliquid*) a l'vnion de l'Egliſe Catholique. *f*. En fin vous ſçauéz que extremis malis extrema remedia, ce que vous ne pouuéz effectuer a *Rome*, I'eſpere le faire a *Paris*, ou Ie ſeray en attendant voſtre retour, plus que Iamais

Monſieur votre trés humble & trés affectioné ſeruiteur

Holden

De Paris ce 30. Aouſt 1647.

Preſident for the nobility, & the Doctor for the third ſtate. No wonder, that the Poet, who diſpoſes the farce ſhould make them ſay, what he pleaſe.

a. *This is falſe: for within thoſe twenty yeares there were two* Biſhops: *the later was then actually aline, & had his vicar Generall, in England: beſides other ſubordinate offices. And the Chapter was then in Being; whoſe authority they recommended to thoſe who depend on*

On the back: from Dr. Holden (in French) 30 Aug. 1647.

them, at the same time, that in corners they own it to be nothing. b. The case having been so ill stated, no greate wonder the Gentleman should dislike the Proceedings. Yet such words as these relish more of Dr. Holden's spirit & passionate heate then of a President of the Parlament of Paris. Here is an embrio of schisme which the faction hath euer since beene licking into some shape. d. The confirmation of such a Chapter as that of England is of so vast consequence, that it can neuer be hoped for by any wise man. e. How vncunstant these men are in their desires. Sometimes no Bishop, till they can maintain him; now nothing but four or five will content them: sometimes they solicite them from France; now Sir Kenelme must procure them from Rome: sometimes they must haue titles in Partibus; now their titles must be English. And still clamors against Rome for not condescending to euery request, whilest these men blame to day what they demanded earnestly yesterday, & will to morrow condemne, what they solicite for to day: proceeding with their spirituall superiours, the Pope, as the sectarys at the same time did with their Temporall superiour, the King Petitioning for what they please, & resolued before hand to be dissatisfyed with the Answer, whither it were a Grant, or a Refusall.

f. How the secular clergy will like this description of their state from one of their cheife Brethren, I cannot tell: but should any Regular haue made it, he would haue heard of it with both his eares.

g. He was deceiued in his expectation: for nether Rome nor Paris thought conueniens to grant such a fauour to such a body of men.

A Question to be proposed to the Sorbon.

a. The Barbarismes, & solecismes contained in this writing, shew its

Quæritur an supposito quod sumus Pontifex respueret vel negligeret Catholicos Angliæ, i. e. numerosa fidelium Anglorum gregi Episcopos prouidere, quodque iam per multorum annorum spacium exhibitis in hunc finem sedi Apostolicæ infinitis propemodum supplicationibus, & variorum prestitis nunciorum sollicitationibus, dirâ constaret

experientia, liceat ne sexcentum & amplius Sacerdotibus sæcularibus, & millium aliquot Catholicis Laicis omni superioritate iurisdictione *b*. Regimine privatis vicinos Galliarum Episcopos appellare, ac deprecari, vt iuxta Conciliorum & Canonum decreta, acephalis sibi, ac perturbatis & incompositis Episcopos providere dignentur.

Hanc ego proponam quæstionem facultati nostræ, cui haud ignoro quam mihi datura responsionem. Nempe appellationem licitam esse, & Episcopos *Normanniæ* tanquam vicinioris provinciæ posse ac teneri iure Canonico, & charitatis præcepto acephalis hisce, & incompositis Presbiterorum & fidelium Laicorum numerosis turmis Episcopos providere.

Hoc facile præstabit, cum sæpius sese obtulerit *Archiepiscopus d*. *Rhotomagensis*. Effectum verò sustentabit parliamentum *e*. Angliæ. Quibus si quis restiterit, non Religionis; sed factionis causâ puniendum, & ablegandum esse iudicabitur.

Onthe Backe: Dr Holden's question with his Letter of the 30. Aug. 1647.

Authour, who could neuer write fiue Lines without them, as those who knew him very well assure.

b. Let the secular clergy take notice what opinion this man had of their Bishop, *&* Chapter, *to which they exact obedience from others. c.*

The concealing of the Answer of the faculty if the question was euer proposed. & that no effect followed it. shews that it was far different. from what he promist himselfe so confidently. d. His Grace neuer would do any such thing: he was cleare-sighted enough to see the consequence of such an attempt, so contrary to the Practice of the Church. e. He reckned without his host here: the Parliment's intentions were far from so much kindnesse for any Bishops, *or* Papists, *sufficiently appeared by the following persecutions in which the* secular Clergy, *notwithstanding their humble Applications to it, found little more fauour, then the* Regulars, *who did not bend their knees to that* Baal

f. Catholicks may here see, what meeke men they are like to find the Blackloist *faction, if they get Power, or credit with those who haue it. Here is* Punishment, *and* Banishment, *designed for all, who should not haue acknowledged that illegall, & vncanonicall Gouernment. And to bereaue those Co-*

Catholicks

Catholicks of the Comfort of ſuffring for their Conſcience, (altho that alone ſhould moue them to refuſe to adore thoſe Idols) they ſhould be baniſht not for Religion *but for* Faction. *VVhich is ſo fit a deſcription of what Catholicks haue of late ſuffred, that we may think the contriuers of the Perſecution took their Idea from this man. VVhich coniecture will be more confirmed, out of Larger explication of this deſign, in Dr.* Holden's Inſtruction.

Dr. Holden to Sir Kenelme Digby Reſident for the Queen of Great Britany at Rome 6. of Sept. 1647.

Sir *Epiſt. 16.*

I haue yours of the 12. of the laſt which came to me a week too late, for had it come before I ſent you my Latin Queſtion, & my French Letrer, I ſhould ſure haue written in a ſtrang ſtile. *a.* Vppon the Propoſition of an Oath of Allegiance in *England* Mr. *VVhite*, i. e. *Blacklow*, & I met at Mr. *Fitton's* to whom we propoſed the Oath of the Dialogue or diſcours you mention: but he like a *Roman* could not digeſt it: we ſtood ſo ſtrongly for the Iuſtice of the cauſe, that we declared no leſſ ſhould be offred, & ſo nothing is don. In the interim in England my Lord *Brudenall* the cheiſe-Actor with the Army in this buſineſſe, and who conſults only with Ieſuits, & Mr. *Montagu* whoſe zeal & phanſy is ſtronger then his knowledg in this caſe, hauing diſcuſſed the buſineſſe, & maturely conſidered all things, are ſending or haue ſent to *Rome*, for his *Holineſſe b. Bulls* to beget *Engliſh Calues*. I am ſo mad at them, that I am going back to my hermitage, that I may hear of ſuch *fooles*, and *factious fellows c.* no more. I hope to be 15 days abſent

a. It could ſcarce be in a ſtranger ſtile, then this is.

b. Very elegant, acute, and witty.

absent, & by that time I hope my choller will be appeased. I could find in my hart to go streyght to the *Independants* *Army*, and make them demand d. what either the *Catholicks* should perform, or els be baniſht for *Traitors*; not for *Religion*. And the very truth is, Sir, that could I perſwade my ſelf the *Independents* would ſettle the *Kingdome*, I would haue been in *England* ere this, I ſhould either vnite the *ſottiſh Catholicks*, e. or hang them; but I can not imagin that *England* muſt be ſetled f. thus. The *Preſbiterians* may make head, the *Independants* may be diuided, & many other things may be which I fore ſee not, I can only confeſſe my ignorance. Mr *Fitton* will be more carefull of his correſpondence hereafter, but I would haue you come away, vnleſſe you can get a ſubſiſtance there, for our *Clergy* is not *worthy* g. *the paines you take for them*: nor will neuer dare go to the *cloſe ſtool* without a *Breue* from *Rome*. I told you in my laſt, I wiſhed you in *England*, there you myght do good indeed, & if euer the *Catholicks* haue wit to make themſelues conſiderable, now is the time. But *Preſton* in Ireland & Sir *John Canſfeld* in *Rome* will neuer work g. miracles. I ſuppoſe its Dr. *Leybourne* h. puts *Canſfeld* on. I was going about to reprint the dialogue with the Petition, & Proteſtation of Fidelity, but there's no good to be don where the Inſtruments haue ſuch maleuolous, or malignant influences into a buſineſſe. There's no mony to be got any where, nether out of *England*, nor in *France*. Here's a letter from your ſon as I believe. The *ſecrets ſentiers dellamour de Dieu*, ſhall be bought because this is the third time you haue written for them. Here's Mr. *Fitton's* Letter which will tell you all news. A dieu this 6. of September.

e. These Noble men are much obliged to him, ſee his character of them.

d. He preſumes very much on his credit with the Independants.

e. Mere diſcouerys of his kindneſſe to Catholicks: before he would haue them baniſht; now hanged: if they did not ſubmit to his dictamens.

h. It is well the Curſed cow had ſhort hornes.

On the backe, in Sir Kenelme's hand. From Doctor Holden. 6. Of Sept. 1647.

f. This vnſetled condition of the Nation ſaued the Catholicks from the ſtorm, with which this bluſtring man threatned them

Catholicks of the Comfort of ſuffring for their Conſcience, (altho that alone ſhould moue them to refuſe to adore thoſe Idols) they ſhould be baniſht not for Religion *but for* Faction. *VVhich is ſo fit a deſcription of what Catholicks haue of late ſuffred, that we may think the contriuers of the Perſecution took their idea from this man. VVhich coniecture will be more confirmed, out of Larger explication of this deſign, in Dr.* Holden's Inſtruction.

Dr. Holden to Sir Kenelme Digby Reſident for the Queen of Great Britany at Rome 6. of Sept. 1647.

Sir *Epiſt. 16.*

I haue yours of the 12. of the laſt which came to me a week too late, for had it come before I ſent you my Latin Queſtion, & my French Letter, I ſhould ſure haue written in a ſtrang ſtile. *a.* Vppon the Propoſition of an Oath of Allegiance in *England* Mr. *VVhite*, i. e. *Blacklow*, & I met at Mr. *Fitton's* to whom we propoſed the Oath of the Dialogue or diſcours you mention: but he like a *Roman* could not digeſt it: we ſtood ſo ſtrongly for the Iuſtice of the cauſe, that we declared no leſſ ſhould be offred, & ſo nothing is don. In the interim in England my Lord *Brudenall* the cheiſe Actor with the Army in this buſineſſe, and who conſults only with Ieſuits, & Mr. *Montagu* whoſe zeal & phanſy is ſtronger then his knowledg in this caſe, hauing diſcuſſed the buſineſſe, & maturely conſidered all things, are ſending or haue ſent to *Rome*, for his *Holineſſe* *b.* *Bulls* to beget *Engliſh Calues*. I am ſo mad at them, that I am going back to my hermitage, that I may hear of ſuch *fooles*, and *factious fellows* *c.* no more. I hope to be 15 days abſent

a. It could ſcarce be in a ſtranger ſtile, then this is.

b. Very elegant, acute, and witty.

absent, & by that time I hope my choller will be appeased. I could find in my hart to go streyght to the *Independents* *Army*, and make them demand *d*. what either the *Catholicks* should perform, or els be baniſht for *Traitors*; not for *Religion*. And the very truth is, Sir, that could I perſwade my ſelf the *Independents* would ſettle the *Kingdome*, I would haue been in *England* ere this, I ſhould either vnite the *ſottiſh Catholicks*, *e*. or hang them; but I can not imagin that *England* muſt be ſetled *f*. thus. The *Preſbiterians* may make head, the *Independants* may be diuided, & many other things may be which I fore ſee not, I can only confeſſe my ignorance. Mr *Fitton* will be more carefull of his correſpondence hereafter, but I would haue you come away, vnleſſe you can get a ſubſiſtance there, for our *Clergy* is not *worthy g*. *the paines you take for them*: nor will neuer dare go to the *cloſe ſtool* without a *Breue* from *Rome*. I told you in my laſt, I wiſhed you in *England*, there you myght do good indeed, & if euer the *Catholicks* haue wit to make themſelues conſiderable, now is the time. But *Preſton* in Ireland & Sir *John Canſfeld* in *Rome* will neuer work *g*. miracles. I ſuppoſe its Dr. *Leybourne* *h*. puts *Canſfeld* on. I was going about to reprint the dialogue with the Petition, & Proteſtation of Fidelity, but there's no good to be don where the Inſtruments haue ſuch maleuolous, or malignant influences into a buſineſſe. There's no mony to be got any where, nether out of *England*, nor in *France*. Here's a letter from your ſon as Fbeleiue. The *ſecrets ſentiers dellamour de Dieu*, ſhall be bought becauſe this is the third time you haue written for them. Here's Mr. *Fitton's* Letter which will tell you all news. A dieu this 6. of September.

d. *These Noble men are much obliged to him, for his character of them.*

d. *He preſumes very much on his credit with the Independants.*

e. *Mere diſcouerys of his kindneſſe to Catholicks: before he would haue them baniſht; now hanged: if they did not ſubmit to his dictamens.*

It is well the Curſed cow had ſhort hornes.

On the backe, in Sir Kenelme's hand. From Doctor Holden. 6. Of Sept. 1647.

f. *This vnſetled condition of the Nation ſaued the Catholicks from the ſtorm, with which this bluſtring man threatened them*

them. The Clergy is much obliged to you, for your honourable opinion of them. g. I neuer heard of any that Dr. Holden *wrought vnleſſe it were that writing, & talking at the rate we ſee here, none ſhould haue returned his ciuilitye in ſome way proportionable. h. Dr. Leybourn is very much in the books of the* Blackloists: *we ſhall hereafter find it; & haue occaſion to wonder they ſhould treat in ſuch a manner a worthy man, & a Brother.*

Mr. Fitton to Sir K. D.

Moſt Noble Sir *Epiſt.* 17.

Ihaue yours of Aug. 19. And as for our buſineſſe I doe now in a manner giue it ouer for deſperate. The truth of it is I do wonder at that court, & I do not vnderſtand it, if we would make as little account of our duty towards that court, as they do of Iuſtice towards vs, I aſſure you we haue at this preſent an occaſion offred vs to giue them as deepa wound, as they do vs, if we will but ioin with the *Independents a*. & vſe their aſſiſtance, to vindicate our ſ lues; & yet we need to do no more, then what ſhall be moſt iuſtifiable in conſcience. Beſides I am certain at this preſent that if we will, it is in our power to thruſt the Ieſuits *b*. out of England. What we ſhall do, or attempt I know not, only this you may aſſure his Hol. That if what we haue ſo long deſired be now at laſt denyed vs, I beleiue we ſhall haue little commerce *c*. hereafter with that court: but relying uppon the Iuſtice of our cauſe, we ſhall ſeek to redreſſe our ſelues the beſt way we can, & I hope we ſhall not be blamed, if we chance to ſet certaine queſtions on foot *d*. which the Diuines on this ſide of the Alpes do hold may be diſputed without breach of vnity of the Church. But now to other buſineſſe. The propoſition of the oath

a. It ſeemes all of that gang had great Confidence in the kindneſſe of the Rebels.

b. It ſeemes the Ieſuits *were not ſo much in the fauour of thoſe Rebels.*

goethon

goeth on e. & seuerall ones are already framed by vs. If his Hol. chance to take it ill that we doe not aduertise him, of what we are doing in this kind, as I suppose the Iesuits, & others do, you may tell him, that we haue no encouragement to deal with that court in any thing, considering how they haue dealt with vs vpon all occasions euer since the beginning of this schisme. Howsoeuer let him not feare that we shall do any thing, but what shall be approued of by Learned & Catholick Diuines. f.

My Lord Brion is newly com out of Ireland &c.
I am your most humble seruant Peter Fitton.

On the backe. From Mr. Fitton 13. Sept. 1647.

and I easily beleiue it. Yet I shall nether enquire what introduced the secular Clergy, *nor excluded the* Regular *from that fauour.*

e. To deny communication, or commerce with any Person or Church, was the old forme of Excomunication, & when betwixt two churches it was a schism. This is threatned here because he says they resolued to haue little commerce with Rome: not declared because they would retain some. How conscionable this is I need not to say, much lesse how far from Piety. The hing speakes of it selfe.

D. Hinc illæ Lachrimæ. *This is the root of all those Exotick opinions concerning* Purgatory, Indulgences, the Pope's Authority, *the* Oaths, *&c, which haue been set on foot, & asserted with great boldnesse by the* Secular Clergy *of Late, & almost euer since this time. I wish all who hear them aduance such* Noueltys, *knew, that when they plead for their truth all their reasons are* Non causa pro causâ: *for the tru & only reason is that they are offended with the Pope: & doe not intend to assert a Truth; but to satisfy their Passion.*

e. This is a Flea put in his Holinesse eare, with design to allarme him: Yet I neuer heard his H. was moued there with.

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that scarce any of the Heresiarkes *foresaw all the Errours, they breached at last; they thought onely some particular Truth, which they thought* saluâ Fidei Compage, *myght be denyed. Then by naturall consequence they were brought to question other Points, till little was left vnstirred. So seditious men seldome propose open* Rebellion, *& a totall* dissolution of the Gouernment, *at the begining of their* commotions. *They design to be free from some inconuenience, eased of some burthen, redressed in some either real or pretended wrong: but when they are once engaged, they know not how to withdraw, nor where to stop, & so are perswaded to perseuere, & defend one seditious Action by another.*

Dr. Holden to Sir K. D.

13. 7ber 1647.

Sir. *Epist.* 18.

I thought to haue been in my solitude ere this, but I haue differred it vntill munday Labouring to think of some meanes how to free our *foolish English Catholicks a.* not only from losing that liberty which they were neuer in such hopes of since Queene *Mary's* days, but from that ruin, which they will run into for want of a little wit, or knowledge. Had you been in these parts some weekes a goe that you myght be in *London* now whateuer become of businesse, *b.* you would easily haue layd such grounds, as that an vnspeakable good to *Catholicks* would follow in time, though not presently. And truly could I perswade my self that the *Independants* would be able to settle the state, I would be in *London* within 10. days. I suppose Mr. *Fitton* will tell you that now Mr. *Haggerston* is dead, Mr. *Brudenell* the elder, Mr. *Smith*, &c, are our Agents sent down to the Army. I cannot read with patience the Letters our friends write. My former to you will

a. Marke the opinion this good man hath of the Catholicks of the whole Nation.

b. The businesse, *he speakes of, & desires he had neglected, other he had*

fitt

sitt the subiect you write of to Mr. *Pitton*, & if the *Independants* doe continue to second vs I feare not but *Rome* will content vs, if not we shall find satisfaction else where. *e.* I here send you a sheete, *d.* I haue caused to be printed, whereof I haue sent some copyes into *England* with those *Instructions* in writing which I here send you also; you know how secret all this must be. These I haue sent will I hope come to *Parliament men's* hands. I conceiue you may freely giue out the *Independants e.* intend vs an absolute tolleration, & that they declare themselues already, & that they will let *Catholicks* haue their *Bishops*, & the rather to counterpoint the *Protestant Bishops*, & therefore desire they may be titular of the Kingdome: that lesse then six will not be sufficient in *England*. Which if you make any stay there, & that the *Independants* goe, & that the Pope will doe what he cannot refuse, or what at least must be don without him, I shall easily specify here after the *Bishopricks* which are to be desired, *f.* with the shires of other *Bishoprickes*, which are to be annexed vnto them de presenti with the names of those, who are fittest to be promoted. This you see I haue already complotted the whole busines in my *idle Brain*. But as soon as I get into the forest of *Beaumont*, I shall forget all these thoughts. I haue gott *les secrets sentiers* &c, but the *Anatomia Animæ* is not to be found here. I should wish you to gett such a *Breue* as you gott for *Madame de Chamberge*; that is leaue to enter into the monastery of *Saint Marie au Faubourg* some times a year with one companion for *Domina Lucia de la Roche foucault vidua Domini de Touruille*. *Domina adhonores Illustrissimæ Principis de Condè*, &c. But I feare it will not be worth the labour: it is Mrs *Ma. Gerbier* puts me on. What will become of her two sisters, I cannot tell you as yet. Here's one from *England*, I know not from whom. I would you, & I were both of vs there, though I know not as yet what effect the best endeauours would haue. *John Lee* is newly come to *London*, & he hath vndon me by his too long absence.

vndertaken them, were those of the King, & Kingdome, recommended to him, by the Queene, which he then promoted (with what earnestnesse is easily imagined) in Rome.

c. They build very much vppon their Credit with Independants *which what a quicksand it was, did appeare soon.*

d. This sheete neuer fell into my hands: so what it contained I know not. But the Instructions

I feare

follow this Letter. I feare that *Frere*, & *Bee* the booke binders will coſen me of Mr. *VVhite's* bookes, becauſe *Iohn Lee* was ſo long abſent, & the bookes were out of my hands, before I knew that they make difficultyes to pay me. Here's one from your Son. I am iuſt now called vpon to goe into the town & therefore Adieu.

e. By the effects we may gueſſe at the intention of the Independants better then by their words.

Yours as euer H. H.

13. 7ber 1647.

On the backe: from Dr. Holden. 13 Of 7ber 1647.

f. Here the good man takes vpon him by Authority Patriarchal, & Hyper-Patriarkal *to diſpoſe the whole Gouernment of the* Catholicks *to name* Biſhops, *aſſigne them their* Reſidences, *diuide their* Dioceſes *preſcribe their* limits, *determin their* Authority, & *reſtraine their* Power. *By whoſe Commiſſion doth he this?*

g. It ſeemes the heat of his zeale is like a ſtraw fire it quickly vaniſhs otherwiſe a Iourny of three houres riding could not blot all theſe thoughts out of his mind. VVhether theſe tranſports were an effect of Paſſion, *or* zeal, *let others gueſſe. Their vnconſtancy ſhews them very imperfect.*

Dr. Holden's Instructions.

If it ſhall pleaſe the Parliament to ſuffer the Roman Catholicks to liue amongſt them with liberty, & freedome lett it likewiſe pleaſe them to take this aduice from a Roman Catholick for their greater & better ſecurity.

First Let no foreigne King or ſtate intercede for them, nor meddle in the compounding of buſineſſes for Catholicks; but let the Catholicks ſee the Parliament giues them freedome meerely out of their own diſpoſition, and good will towards them.

a. By what Authority

Secondly *a*. Lett this Oath ſent her with in print be vniuerſally taken by all Catholicks of what profeſſion ſoeuer

quer. And if there ſhall be found any one Eccleſiaſticall or Secular, Religious or Lay who ſhould refuſe it Let him be deſired to withdraw himſelf out of the Kingdom as an vnfit member of the Common wealth, as things now ſtand. Thirdly let the Catholicks haue, or rather oblige them to haue ſix or eyght Biſhops more or leſſe by whom they may be gouerned. Lett the Biſhops be titulars of the Kingdom, cauſeing them to renounce, expreſſely by Oath all rents, reuenues, & temporalityes belonging to thoſe Biſhops. By the firſt part of this clauſe theſe Biſhops will be ſufficiently *Independant b.* of the Pope, which otherwiſe they cannot be; & by the ſecond all ſuſpition of pretending to or hindring from the diſpoſall of thoſe Biſhopricks, or Biſhops eſtates will be taken away.

doth he propoſe this Oath, vnder paine of Baniſhment?

b. How can hauing titles in the Kingdome, make them Independant on Rome, ſeing all Biſhops heretofore were dependant, altho titulars in it?

Theſe Biſhops will be (as all other ordinary Biſhops are) in the beleife of all Catholicks *ſucceſſors* to the *Apoſtles*, hauing authority immediatly *c.* from *Chriſt Ieſus* himſelf, & conſequently *independant* of all other *ſpirituall power*, euen of the *Pope* himſelf. For though all *Biſhops* are bound to acknowledge the *Pope their head & the chiefe Paſtor*, yet he cannot impoſe any ſpeciall command vpon them of what nature ſoeuer vnleſſe both they, & the common wealth in which they liue doe think it fit. And this hath been the practice heretofore in Catholicke times in *England*, is now in *France*, & in all other *Catholicke ſtates & Kingdomes*.

c. Can yours, or the Parliaments nomination make their Authority, ſo immediatly receiued from Chriſt, & not the nomination of his Vicar?

Let all clergy or Eccleſiaſticall men, be they ſecular or Regular depend *d.* on theſe Biſhops, & make them renounce *d.* all immediate dependence of any other whomſoeuer out of the Kingdom. And this becauſe diuers Regulars pretend to be exempted by the Pope from all ordinary Epiſcopall power, & Iuriſdiction & to be immediatly ſubiect to the Pope, or the Generall of their order in, & of a forrain nation. Wherefore lett all *Preiſts* both *ſeculer & Regular* take an *Oath*, & oblige them ſelues thereby not to exerciſe any *Eccleſiaſticall Function*, or any *ſpirituall authority*, or *Iuriſ-*

diction

Iurisdiction, but by the leaue & as deriued from the sayd *Bishops*. Which whosoeuer shall withstand, or shall pretend to depend immediatly of any foreign Prelat or power whatsoeuer, lett him, or them be wished to withdraw themselues out of the Kingdom, as vnfit members of the common wealth, as now things stand.

d. Here is another iniunction contrary to the Canons *of the* Catholick Church, *imposed vnder pain of* Banishment.

All the lay Catholicks of the Kingdom (according to the beleife of all Catholickes) will be truly, & by *Christs institution e.* subiect to these *Bishops* in all spirituall things; & consequently these *Bishops* may be in some sort made *answerable f.* for all their *subiects Crimes* (if any should happen) against the state. And Least these *Bishops* should extend their *spirituall authority g.* too far especially in things, which haue relation to the *Temporall Gouernment* as in *probats of wills*; *disposall* of *pious Legacyes*, *iudgments of marriages* &c, It will be easy to limit their *Iurisdiction* in these occations as it may be thought fitt in the discussion of particulars.

e. Where did Christ ordain, that all Lay Catholicks *be subiect to* Bishops *not canonically made*; *but nominated by such a Pragmatical Man, as this is? & confirmed by a Rebellious Parliament?*

Now because *h.* the Iesuits doe seem to be the most dangerous body, & are thought to be most factious by all Christian states not Catholicke, if they, or any other Regular Order refuse either the Oath here with sent in print, or to be subiect to these Bishops as before, lett them bee thought vnfit members of the common wealth, as now things stand, & therefore lett them be wished to withdraw themselues out of the Kingdom, not for their *Religion. i.* But for the *suspition the state may haue of them*, which the rest of the *Catholickes* will not oppose, *k.* no more then they did in venice, & other Catholicke states, much lesse in a Kingdom not Catholicke.

f. What Law can oblige a Bishop to answer for all the Crimes of his subiects,

On the back: Doctor Holdens instructions into England sent me with his Letter of the 13. 7ber 1647.

vnlesse they are chargeable on him, for hauing commanded, counselled, or abetted them, or that they are Committed through his negligence of his function? what

Country

Country euer Called Bishops, or any other superiours to account for the faults of their subiects, except on those scores?

g. Here he takes vpon him to restrain that spiritual Authority of the Bishops, which before he taught was independant of the Pope, & not restrainable by him. For he takes to himself, & giues the Parliament a greater power ouer them, them he owned in the Pope the head of the Church. So his Power is Hyper-Papal.

h. Mr. Fitton in his Letter of this day speakes of an admirable aduantage they had ouer the Iesuits, & that it was in their power to thrust them out of England. (See Letter 16.) & Dr. Holden very charitably proposes it to the Parliament. But the Parliament had other businesse to think in, then this: & by slighting these malitious suggestions, shewed more discretion, then to follow or regard such Ignes Fatuos.

i. Here we haue another hint at such a persecution, as Catholicks suffer at present, not for Religion, says the Gazet; but for the state, & the suspition it may haue of them. Suppose after the Iesuits, the Clergy should be vnder a like pretext banisht? Is it not possible it may in a like manner giue suspition to the state? Hath it not effectually don so, euen in Catholick times? What Policy is here to dig a pit for another, into which they themselues may as well fall?

k. Catholicks, who haue a care of their souls will not willingly part with Regulars as long as they see the secular Clergy promote so many erroneous dogma's contrary to Faith, & these schismaticall principles contrary to Charity.

Were this scribler aliue, I should desire to know of him, by what Authority, by whose commission he makes this addresse to the Parliament? It containes things concerning all the Catholicks of England, it imports the design of an Ecclesiasticall Gouernment vnheard of in the Christian world from Christ's time till this day, & all imposed with so great a penalty as Banishment. had bee an Order from Catholicks to offer it? Had he their aduice? Did he so much as communicate it to them, or the maior, & chiefer part of them? Not one word of that. What doth this rash presse deserue in a priuate man, to deal such businesses of so general concern of his own head?

Addition to these notes: Is there not reason to suspect, that this design did not dye with Dr. Holden; but liue still in that party? & that Mr. Sergeant's great design in his going for England, is this same.

If

Larger Instructions in Dr. Holden's hand VVriting.

If it shall please the Parliament to suffer the Roman Catholickes to liue with the same freedom & enioy the same liberty which the other free borne subiects of the Kingdom do, & which their naturall birth ryght seemes to challeng as due vnto them. Let it please them to take into their consideration these few heads proposed vnto them by a Roman Catholicke, who knowing the principles & maximes of the Roman Church, & beleife, conceiueth them fit to be thought of, for their better satisfaction, & greater security of the state.

First let no forrain King, nor state be suffred to interceede or medle in the behalf of Catholicks, to the end the Catholicks may see their freedome doth only proceed from the Parliaments gratious disposition & willingnesse to settle vniuersall liberty, & consequently that they are not to depend, nor hope, nor be obliged to, none but them for their freedome.

2ly, that such an Oath of Allegiance be framed (if it be thought necessary that any be requisite) as may stand with the principles of Catholick Religion (whereof there is a draught in Print will be easily made fully satisfactory) which may be vniuersally taken by all Catholickes of what profession soeuer, & if any either Ecclesiasticall, or Lay should refuse it, let him be banished out of the Kingdome, *a.* as an vnfit member of the Common wealth.

a. Here Banishment is cleerely commanded in case any presume not to conforme to his

3ly. Let the Catholickes be obliged to haue six or eyght Bishops more or lesse, by whom they may be gouerned in matter of Religion & conscience. Let these Bishops haue some of the ancient nationall titles of the Kingdome according to their seuerall districts, & consequently haue ordinary iurisdiction ouer the Catholicks. By these meanes, that is for as much, as these Bishops haue nationall titles

titles, & conſequently are *ordinaryes* (as we call them) the Parliament is ſecured, the Pope can haue no Power ouer them to the preiudice of the ſtate. For they being *ordinaryes* he cannot deprriue them of, nor limite nor touch their Iuriſdiction at all; being a generall tenet amongſt Catholickes that all *Ordinaryes* are ſucceſſours to the Apoſtles, & haue their authority immediatly from Ieſus Chriſt, & conſequently as immouable, & abſolute in their kind, as the Pope's in his. So that all immediate influence from the Pope vpon the Catholickes of England is cut of by this meanes, & therefore no fear of the Pope's arbitrary power, which can be only ſuſpected, & dangerous to the ſtate. Theſe *Ordinaryes* will gouerne the conſciences, & ſouls of their flocks by their owne proper authority, which we hold to be innate into their offices & perſons *Iurediuino*. Hence it follows that theſe *Ordinaryes* are not bound to obey or receiue any ſpeciall commaund from the Pope of what nature ſoeuer, if either contrary to the cuſtomes, or canons of the Church or preiudiciall to the temporall laws, & gouernment of the ſtate, whereof the ſtate it ſelf is to be iudge. It is tru theſe *Ordinaryes* muſt acknowledge the Pope the firſt Biſhop, & head of the Church, but not receiue any of his commands without the leaue of the ſtate. Whereupon theſe two generall tenets may be exacted of theſe Ordinaryes, & of all Eccleſiaſticall, & lay Catholicks of the Kingdome. *Firſt that no Catholicke of what profeſſion ſoeuer ſhall acknowledge any forrain, or outlandiſh authority, or ſuperiour either Pope, or other ouer his perſon, or perſonall actions in any ciuil or temporall practiſe, or buſines whatſoeuer. Secondly that no act of commaund, or authority either ſpirituall, or temporall from the Pope, or any other outlandiſh perſon of what quality ſoeuer ſhall be receiued, or admitted by any Catholicke of what condition ſoeuer, without the knowledge, & conſent of the ciuill magiſtrate.*

4ly Where as theſe *Ordinaryes* aboue mentioned, who may & ought to oblige themſelues not to receiue any

iniunctions: which in the other Inſtructiõs was expreſſed more ſweetly. Let them be deſired to withdraw out of the Kingdome. *But the ſenſe in both is the ſame.*

b. Here is a new kind of head, without any authority, or influence ouer its Body. A thing monſtrous in Natural, & much more in myſticall bodyes.

commands or orders from the Pope as aboue, without leaue from the ciuill magiſtrates (which hath been the practiſe heretofore in Catholicke times in England is in now in France, & all other ſtates & Kingdomes) whereas I ſay theſe *Ordinaryes* might ſeeme by reaſon of their titles, to giue ſuſpition of their pretenſion to the temporalityes of the Biſhoprickes where of they ſhould beare the titles, (which connot be iuſtly ſuſpected) the lands being ſold by order of Parliament yet may they be obliged by oath to renounce all claim & title to the lands, liueings, or temporalityes of thoſe Biſhoprickes vnder what pretence ſoeuer.

5ly where as ſeuerall ſorts of Regulars or Religious are ſent from the Pope to exercise Paſtorall functions, & guide the Conſciences of lay Catholicks who pretend to be exempted by the Pope from all ordinary Epiſcopall power & iuriſdiction, & to be immediatly ſubiect to the Pope himſelfe, or to the Generall of their order in, & of a forraine country, lett all ſuch & all other Eccleſiaſticall & clergy men whatſoeuer oblige themſelues by oath to depend immediately on the aforſayd *Ordinaryes*, as they ought to do by the canons of the Church, & not to exerciſe any Eccleſiaſticall function, or ſpirituall iuriſdiction but by the leaue, & as deriued & receiued immediatly from the ſayd *Ordinaryes*. Nor ſhall any pretend to haue any ſpirituall power, or faculty immediatly from the Pope in any either ſpirituall, or temporall affaire whatſoeuer, or from any other outlandiſh perſon whatſoeuer, ſaue only from the aboue mentioned *Ordinaryes*, or their officers natiues of England. Which whoſoeuer ſhall refuſe, or withſtand, or will pretend to depend immediately of any forrain Prelat, or Power lett him be baniſhed out of the ſtate.

6ly. Where as the lay Catholicks of the Kingdom will be ſubiect in matter of Religion & conſcience to theſe *Ordinaryes*, who are their tru & lawfull Paſtours (according to the doctrine of the Catholicke Church) & this by Chriſt's inſtitution

institution, & expresse commnd (as all Catholickes do beleiue) & are therefore answerable for soules: & farther are obliged both by the principles of their Religion, & by their particular interests to be watchfull ouer the persons, & actions of the Preists whom they appoint vnder them, to guide the consciences of the layety; It will be of no small security to the state to admonish, & charge these *Ordinaryes* to be vigilant, & carefull, that nothing be complotted, nor attempted against the state, & to discouer it if they suspect or hear of any such thing, they being in some sort answerable to the state for such crimes, as may be committed by their subiects against the temporall power, or Gouernment through their negligence, or conniuence, either by the Preists, whom they appoint, or by any of the Catholick Layty.

7ly least these Bishops should extend their authority too far, especially in spirituall things, which haue a neer relation to the temporall Gouernment, as in probats of wills, dispossall of legacyes, Iudgment of marriages, &c, it will be easy to limit their iurisdiction in these occations, as the state shall think fit in the discustion of these particulars.

8ly. If any Catholick Ecclesiasticall, or secular, or Regular shall refuse to submit to these *c*. particulars, lett them be banished out of the state, as vnfit members of the common wealth: the state declaring their banishment not to be for their Religion, but for the suspicion it hath of their loyalty, whereat other Catholickes can take no exception, no more then they did at the expulsion of the Iesuits out of the state of Venice, & els where, nay much lesse considering a state not Catholick hath more reason to be cautious, & wary of such persons, then a Catholick state hath.

Besides these generall heads, *d*. wherein many particulars are comprehended, which would require seuerall discussions & resolutions, there be many other particulars, which are to be referred to those who treat, & agitate this business with order, & Commission.

c. *Thus this* Dictator *enacts Laws with seuere Penaltys, which our nation neuer owned the King himself could do, but in* Parliament.

As

d. Haueing determined by his owne head the substantiall points, he leaues some circumstances to be discussed by the body of Catholicks, when the generall heads require greater discussion, & more mature deliberation then the particulars.

As to what is to be don in case the Pope refuse to giue Bishops to the Catholickes vppon these termes, conceiuing twill exclude his power out of the state, & preiudice the greatnesse of his Court by giuing such a president to other states to do the like, whether in case of refusall the Clergy & Layty may not haue recours to France, or Ireland to haue Bishops from thence? & whether some Preists may not be appointed in the interim, whose power by the state's assistance may be Equiualenr *e.* to this in effect?

Whether these Bishops should not make knowne to the state the places of their ordinary aboad?

Whether the clergy should not make known to the state both at the first, & afterwards from time to time the names, & persons of those whom they choose to be Bishops, to the end that none be promoted: against whom the state may haue any iust exception?

How, & in what manner the Catholickes may haue their Assemblyes of Diuine seruice, for number places, &c?

What habits their Bishops, & Priests may wear openly?

e. What a rash, & vnheard of Proposition, *is this: that an* Hereticall assembly of Rebels *can inuest* ordinary Priests *with* hereticall Authority *equiualent to that of* Lawfull ordinary Bishops? *What opinion had he of the* Authority of Bishops *who auuances this? Yet this man must be thought the Asserter of* Episcopal Authority?

Whether & how the Catholickes may be admitted to any publicke charg? or bear any office in the common wealth?

What cours is fit to be suffred for the education of Catholickes Children in Learning, or other qualityes, that they may not be sent ouer Sea to bee brought vp amongst forraines & strangers, maintained vpon the Pope's & other Princes pensions which draw many inconueniencyes into their dispositions.

No writing vpon the back, till of late about 3 Yeares a goe: but is all in Dr. Holden's hand writing.

Mem

Note, that there is a copy of Instructions *in Mr.* Fitton's *hand, blotted & interlined, so as it seemes to be the first rough draught of them. But the penaltyes annexed to* non conforming Catholickes *are blotted out, yet so as they may still be read. I think this attempt of one or two priuate men to prescribe Laws to the whole nation* A rash Presumption, *not to be paralelled by any in sacred or Prophane Hystory.*

Mr. Blacklovv to Sir K. D.

Most Hond Sir *Epist.* 21.

These are to humbly thank you for yours of the 29. of Iuly: which I receiued at *Paris*, & to giue you accompt of my returne to *Lyons*. The wars about *Doway* hindred mee from going thither, & soe missed of my mark yet I hope I haue done some good at *Paris* As for the businesse of Ireland, by some discourse with Mr. Bennet I perceiue that Marquesse *Ormond* had truly a designe to keep low, if not ruin *Catholick Religion* by setting a diuision betwixt the nobility & Clergy, he supporting the *Nobility* to ruin the *Clergy*. Alboe that *Owen Oneale* is a man both of wit, & martiall skill I am sorry you are soe greatly troubled with the *Clergyes business*, the which I wish to goe well *a.* cheifely because you are engaged in it. My waters would haue don well with mee, had I not been fixed on my Iourny, which caused me rather to stay, then take them. Soe I stayed 10. days: yet I conceiue thus much refreshed my body. I am not yet soe Skillfull in my disease, as to be able to giue a good account of it, & therefore spake but in common to Dr. *Fludd* of it. I am glad you take that course with obiections of *Phylosophy & Diuinity*, to examin them Joint by Joint: for that will carry you thoroughall: but am sorrie you are importuned in the kind. I shall be glad, & humbly thank you

a. A very zealous man, for the Clergy, *who regards lesse, how their general concern goes, then for the Personal concern of Sir* Kenelme I

you for what soeuer you shall doe, for Mr. *Hyle*. I should be sorrie you should venter there another winter, with so troublesome health *Vix Priamus tanti b.* God send your businesse done in good time, that you bee not putt againe to a winter Iourney. At my coming from *Paris* I found a letter from Mr. *Chanron* of *Grenoble*, in which he says he can giue you satisfaction concerning the *Mercury* of *Saturn* I intend to send him word, that he bee very well assured of it, & for the rest I shall expect your order. There is growing a businesse, wherein peraduenture you will be importuned, concerning an *Oath*, the which *Catholicks* should take to haue the penall laws renuersed. But I hope it will not stay you there. For neither doe I apprehend this present state will stand, nor that any thing will bee done in *Rome* concerning such a subiect, with that expedition or rationality as is necessary for our affaires: neither that there is the place to treate such a businesse which importeth the *circumcizing* of *Papall Authority*. I had not the honour to see your son *George* at *Paris*, for while I was at S. *Germans* his vacation came in & he was sent into the Country. Mrs. *Mary Capland* it seemeth hath found the way to apply *Mathematicall abstractions* to *materia sensibilis*, which I feare her master will be long a doeing. I am here out of news, the which I doubt not but these times dayly afford you store of: wherefore I rest as euer. Lyons Septem. 19.

b. The King *is much obliged to this man who thinks, he doth scarce deserue, that for his seruice Sir* Kenelme *should hazard his health!*

Your most affectionate & obliged freind & seruant
Thomas White.

On the back: from Mr. White 19. Sept. 1647.

Sir Ken. D. to Sir Iohn VVintour.

Rome 30. 7ber 1647.

Sir

Sir *Epist.* 22.

Till yours of the 5. Aug. (which I conceiue you mistake for *September*) I had not heard of your 4. weekes absence, & therefore was in pain at your long silence. My businesse here would allow me the like, for I haue nothing to write to you about. But my respect will not see you remaine long vntroubled by me. Yet too I haue a word to say vnto you, concerning F. *Courtney*: *a*. He is hugely mortifyed, & afflicted that you should haue shewed my Long letter concerning his submission to the Queen, vnto some body in *Paris*, that hath written hither to his Generall out of it things extreamely to his preiudice. But I bad him rest secure on that hand, for that I knew your prudence so well, & your vnderstanding, so entirely what belongeth to a Princes secretary, that you neuer shewed to any body Letters of secret aduice that concerne the Queene's seruice, & much lesse such as myght blast those whom the Queen receiues into her graces & is pleased to make vse of vpon occasions. This comforted him a little, but withall I was faine to go to his Generall yesterday to do him good offices there: for vpon his return to her maiestys seruice, all those who were formerly his declared freinds, & supporters, are now his violent *b*. enemys; & will in the end remoue him with mortification from hence, *c*. if her maiesty avow not powerfully her protection of him, which as things stand in this court, & particularly with him, is most for her seruice that she do. Therefore if any thing be broken out in your quarters to his preiudice from my letter, I pray you silence it the best you can. The late defeate of *Ireland* maketh all *Rinuccinis* freinds, & most of this court hang the head. They now repent the breach of the peace with my Lord Ormond. In fine, they are much mistaken, who expect any good from this court, otherwise then meerely for their owne interests. Therefore our English

a. See on the other side the Annotation. d.

b. This is most malicious against the whole Court of Rome, as representing it to be full of most bitter enemyes to the Queen which is not only

Catholicks

falſe, but incredible alſo & the eaſy acceptance of Sir Kenelme's *interceſſion for* F. Courtney *proues the cõtrary.*

c. This prediction is as falſe as the relation: they neuer did remoue F. Courtney.

d. VVhat follows is conformable to Blacklo's *ſpirit falſe, raſh, & tending to ſchiſme. e. A great & groundleſſe reproach to thoſe noble men: wh. being parts of the myſticall body of* Chriſt, *cannot but be ſenſible of what it ſuffers any where.*

Catholicks are very ſimple, *d.* that treat here any allowance of what they are tranſacting with the Army in *England*. Let them guide themſelues by what is in it ſelf iuſt, & fit: for if they introduce this court into the treaty, they ſhall be cozened, & the buſineſſe will be foyled whileſt it be managed wholy in purſuance of their ends: & then I am ſure it will be very auerſe to ours. For they care no more for what Catholicks ſuffer in *England*, then the *Marechal de Grammont* or my Lord *Powis*, *e.* or other ſuch good natured men, doe care for what the Chriſtians ſuffer in *China*, or *Iapan*. God ſend us once wiſe, & to ſtand vpon our leggs. We ſhall then be vpon good termes, with God, our Prince, our country, & all good, & wiſe men in the world though peraduenture this court (not the Church) of Rome will ſcold at vs. I pray you ſee my Letter to my Lord Iermin, & I reſt.

Your moſt humble & faithfull ſeruant

Kenelme Digby.

On the back: To Sir John Wintour 30. Sept. 1647.

Here we haue a tale of a tub, without ſenſe, reaſon, or Probability: F. Courtney *to be baniſh, & yet ſtayd there: the motiue of his baniſhment, his ſubmiſſion to the Queene's orders, & Deuotion to her ſeruice; yet ſtopt, & the ſentence reuerſed vpon a word ſpoken in her name. All his freinds changed into bitter enemys, becauſe he promoted her concernes; & changed again to be his freinds, becauſe they were told her Concernes required it. VVhat a ſicke man's dreame doth this greate wit relate, being awake!*

VVhat is certain is, that Sir Kenelme *going to* Rome *as the Queene's Miniſter, vndertooke the buſineſſe of the ſecular Clergy, which he thought required the remouall from that place of all ſuch as were not well affected to it, ſuch as he thought were* F. Courtney, & F. John, *the one of the Society, the other a* Benedictin. *In this he thought to haue preuailed once, as appeares by Mr.* Fitton's

Letter,

Letter of the 15. of March of this yeare. (*vide lit.* 9.) It is now no secret here, for F. John writ it. *He knew it therefore before, thô as a secret. And probably to procure it, he had vsed her Maiesty's name, thô doubtlesse without her order. At last finding his negociation fruitlesse,* (F. Courtney *being too well knowne, & seated in that Court, to be remoued vpon such friuolous reasons, as were alleadged against him*) *to saue his owne credit, he pretends,* F. Courtney *was conuerted to the Queene's seruice* (*to which he neuer was auerse althô he had been represented otherwise by her Minister to her*) *& that it was necessary for her seruice, he should be taken into her protection, & was stopt in* Rome *by his interest. Thus he colours the ill successe of that vndertaking, & when he was really soyled, proclaimes himself victorious, as the vnlearned Pretender to Learning doth in* Lucian.

Sir Ken. D. to Mr. Fitton

Rome 30. 7ber 1647.

Mosthonoured Sir *Epist.* 23.

I humbly thank you for yours of the 6. cadent. And am ryght glad to heare of so good disposition of the *Independants* *a.* towards vs. For Gods cause let vs not forfeit it by tamparing indiscreetly with this court, to limit our dutyes to the *King*, & *state*. In such cases they consider not vs, but their owne sordid ends. It is a shame to see how deafe they are to true charity & piety, *b.* & how eagle eyed to their owne temporall emoluments. Some good men here say it hath not bin always thus in this court, in so extreame a degree. But that it is your zealous frend *Innocent* & his tender conscienced Sister-in-law, that haue brought all things to their own bias; according to the old law, *Regis ad exemplum totus*

a. Of this good disposition we neuer had any reall effects.

b. A very Charitable representation of the Persons in Rome.

I hear the Pope hath already been written vnto in the name of the *English Catholicks* about what they haue in agitation with

with the army. But I cannot beleiue it, much leſſe, that Mr. *Montagues* hand is in it, who knoweth with what a diſreſpect it were to the Queen to bawke her &her miniſter here, in ſuch a caſe. Beſides in the buſineſſe it ſelf we ſhall ſuffer much, if it be ſo treated.

On fryday laſt I gaue the Pope a memoriall for his reſolution (after our ſo long patience) in your buſineſſe: vpon which he hath promiſed a ſpeedy meeting of the *Congregation* about it, & a finall determination of it. I beſeech you thank moſt humbly & hartily Sir *Iohn VVintour* in my name for his forwardneſſe to oblige me in my buſineſſe. I beg of him to continue his fauour therein, & to get her *Maieſty's* order to effect it; which I doubt not but he will haue upon his firſt mouing it to her *Maieſty*. And ſo with my humble & beſt reſpects to you, I reſt.

Your moſt humble faithfull ſeruant.

Kenelme Digby.

On the back: To Mr. Fitton 30. 7bre 1647.

Poſtcript. You can hardly imagine how troubleſone, & malicious Sir *Iohn Canſfild* is againſt all you of the *Clergy*, & any ſettlement for you; & in particular beyond all meaſure againſt poore *Hyde*: whoſe fame he teareth, & proſecuteth with all violence euery where, ſharpely condemning the *Clergy* for making him *Preſident* of *Douay College*, an hereticall miniſter, a man of vnſound opinions in matters of faith, wrote, or ſigned ſome thing in *England* of that nature, vnfit for Gouernement, & God knoweth what not. And from him inferreth how vnfit it would be that the *Clergy* ſhould be truſted with any more important forme of *Gouernment*, then as yet they haue, ſince they ſtill make vſe of, & boulſter out *Vnorthodox* men: *c.* This is his conſtant language not only to Cardinal *Capponi*, & publickly in his *Anticamera* where all the *Engliſh* repaire; but euery where elſe, euen by way of Clamour

c. I wiſh from my hart there was no reall

Clamour among *Italians* the *Pope's Miniſters*, & F. *Luke*: ſo as he hath preſſed it into the *Pope's* Eares, & giues him ſhewd doubts of him: euen ſo much, that his Hol. aſked me very odde queſtions of him. & ſhewed much vnſatisfaction, in his particular, vpon occaſion of my mouing him at my laſt audience about his *Chanonry*. In earneſt he, & Fa. *Iohn*, & the others of their party, ſhew themſelues very factious both againſt you, & againſt the *Queen*, *d.* & inſult moſt inſolently of their defeating, as they beleiue, your *Chapter* buſineſſe, though her *Mtieſty* recomend it with efficacy, & I ſolicite it with all earneſtneſſe.

I pray you ſee what I write to Sir *Iohn Winsour* concerning Fa. *Courtney*; & ſilence all preiudiciall rumours in *Paris* againſt him.

ground for this accuſation; & that it were truly a Calumny. But when we conſider how the Chapter Faction *firſt boulſtred out Mr.* Blacklo., *afterwards Mr.* Sergeant *his profeſt diſciple, & how they feare the Reputation of their* Orthodox *brethren ſuch as Dr.* Leybourne: *we muſt owne this to be a great* Truth.

On the back: the Poſtcript of my letter to Mr. Fitton 30. 7bre 1647.

Another Poſtſcript. Sir *Iohn Canſfeld's* & Fa. *Iohn's* diſcourſe of the *Engliſh Deane & Chapter* is that the *Pope* nether can, nor ought do it, for it is againſt his own intereſt &, authority: & that therefore he refuſeth it. For the *Clergy* vſeth to be inſolent, *e.* & ſtand vpon their owne ryghts & legs: But the *Regulars* his Miſſionarys depend wholy vpon his *f.* will; & to that accommodate themſelues in euery thing. Munday 30. 7ber 1647. After I had written my Letter. Dr. Bicon.

d. He neuer mentioned any one particular thing done, or ſayd by Sir John Canſfeld, F. John *againſt the* Queen. *which ſilence proues that to be a* calumny. *e. I wiſh there were no other proofes of this, but the words of thoſe two perſons. f. The Regulars accommodate themſelues no further to the* Pope's *will, then it is conformable to the will of* God *& the Laws of the* Church, *& all rules of* Conſcience. *And ſo far the* Secular orthodox Clergy *owes obedience to him.*

moſt

Most Noble Sir *Epist.* 24.

I send you here a copy of a paper signed by the Prouincialls & by diuers *Secular Priests* as also a copy of an Oath intended to be presented by the *Catholicks* to the *Parliament*. For my part I do not approue, nether of one, or the other: howsoeuer you may do well to shew them to his Hol: & to the *Protectour of England*: & in case they dislike them, you may tell his Hol that vntill he giue the *Clergy* a superiour, & settle Ordinary iurisdiction *a.* amongst vs, worser things will be done, then this is: For besides animosity, that must needes be in the Clergy, by reason of the iniustice (as they conceiue) of that court towards them, in denying them their ryght, they being to suspect that that *Court* intends to introduce, & impose vpon them an *arbitrary way of Church Gouernment*, which they can no more brooke, *b.* then the *Parliament* would do *arbitrary Gouernment in the state*: & so it is not to be wondred, if they fall into some extrauagances especially considering that there is no superiour to restraine them, from doing what they please. Nether will they admit of any *superiour* without *Ordinary Iurisdiction*, & which is worse, I feare they will not sue any more to that court for a *Superior*, if you come downe without effecting some thing to their satisfaction; but seeke it else where as well as they can. If you please you may giue these very words I write vnto you, to our *Protectour*, & to whom else you please, as from me. As for my self I do not write to our *Protector*, or to any other, because (as long as things stand thus) I will not assume vpon my self to meddle further in that which concernes the common, then the rest of my brethren do: & so that court must not expect any account from vs, but take their informations from whom they can get them, & if they be misinformed (as happily they may be as well as they haue been hitherto) let them blame themselues.

a How strangely is Mr. Fitton altred! the Last year he was so indifferent for a Bishop, that he seemed rather to desire there should be none (see Letter 3. & 5.) & now Religion cannot stand without one.

b. A fit comparison betwixt the Obedience of the seculare Clergy, to the Pope, &

Now

Now you must know, that this Paper, which is signed, is to be dispersed amongst *Catholicks*, & was signed only for that end, that the *Catholicks* may know how to answer to these three propositions, which were sent from the army to my Lord *Brudenal* in these very words as they lye here. There is a more ample answer to be drawn for the satisfaction of the army, & the Parliament with a discourse touching euery proposition in particular. The best iest is, that the *Benedictins*, who were always suspected to fauour the *Oath*, do now refuse to signe this paper, & (as I imagin) seeking to carry fauour with *Rome*, haue refused to do it, & yet not withstanding their owne refusall, they giue leaue to my Lord * *Brudenal* to answer as it is signed.

that of the Parliament of the King.

* *This noble man before was sayd to consult only* Iesuits *now none but* Benedictins.

As for newes &c.

Oct. 4. Your most humble seruant *Peter Fitton*

On the back: from Mr. Fitton 4. Octob. 1647.

Oath

I A. B. Do acknowledge, testify, & declare in my conscience before God, & the world, that our soueraign Lord K. Charles is lawfull King of this Realme, & all other his Maiestys Realmes, dominions, & countrys. And I do promise, vow, & protest, that I will beare all faithfull, & true allegiance to his Maiesty, his heyres, & lawfull successors, & him & them will defend to the vttermost of my power against all Conspiracys, & attempts whatsoeuer which shall be made against his, or their persons, crown, & dignitys. And I will do my best endeauour to disclose & make known to his Maiesty, his heyres, & lawfull successors all treasons, & traitors, or conspiracys, which I shall know, or heare to be intended against his Maiesty, or any of them.

And

And I do abiure as falſe, & moſt erroneous both aſſaſſinations of Prince, & People, & that Faith is not to be obſerued with all ſorts of People. And I do deteſt them both as moſt repugnant to humanity, & not to be allowed by any Religion whatſoeuer. And further that I ſhall be moſt ready to maintain, & defend with my power, life, & fortunes all my countrys libertys, the iuſt ryghts & Libertys of Parliaments, the ſubiects lawfull ryghts, libertys, & property, the peace & vnion of his Maieſty's three Kingdomes of England, Scotland, & Ireland, & in all iuſt, & honourable ways endeauour the Puniſhment of thoſe, that ſeeke to worke the contrary, as a dutifull & loyall ſubiect is bound to doe, & as a tru-born louer of his Country is obliged. And that nether for hope nor fear, or other reſpects I ſhall relinquiſh this promiſe, vow, or proteſtation which I make heartily, willingly, & truly, without any equiuocation or mentall reſeruation whatſoeuer. From which as I ſhall not deſire abſolution, ſo I hold & beleiue no power on earth can abſolue me in any part. So helpe me God.

Points.

Vpon the ground giuen in the 12. th propoſall printed Aug. the 1. 1647. by Authority from his Excellence Sir Thomas Fairfax that the penall ſtatutes inforce againſt Roman Catholicks ſhall be repealed. And further that they ſhall enioy the liberty of their Conſciences by grant from the Parliament, it may be enacted that it ſhall not be lawfull for any perſon, or perſons being ſubiects to the Crown of England to profeſſe, or acknowledge for truth, or perſwade others to beleiue the enſuing propoſitions.

1 That the Pope, or Church hath power to abſolue any perſon, or perſons whatſoeuer from his, or their obedience to the ciuil gouernment eſtabliſht in this nation.

2 That it is lawfull in it ſelf, or by the Pope's Diſpenſation, to break ether word, or oath with any Heretick.

3 That

3 That it is lawfull by the Pope's, or Church's command, or dispensation to kill, destroy, or otherwise iniure, or offend any person, or persons whatsoeuer, because he, or they are accused, condemned, censured, or excommunicated for errour, schism or heresy.

The premisses considered, we vnder written set our hands, that euery one of these three propositions may be lawfully answered vnto in the negatiue.

On the back: The Oath Points.

Sir Ken. D. to Mr. Fitton

Rome 7. 8ber 1647.

Mosthoncured Sir *Epist.* 26.

You would be extreamely to blame, beyond all capacity of Pardon, *a.* if for any weak respects to this court (which yeild you none) you should forbear making vse of that happy conjuncture of affayres to procure your own aduantages, which God *b.* hath opened you a dore vnto. The Pope, & his ministers apprehend you will not, but I conceiue you will do, what wise men in your cases would do. And therefore the *Pope* is in mind to send a Person to reside about the *Queen* who vnder pretence of her seruice may get countenance from her *Maiesty*, besides the authority he shall bring with him from his master to keep you in aw, & embroyle your *c.* affayres The person he hath pitched vpon is signr. *Ferrante Capponi*, whom I conceiue you know well. But this, as from me, you must keep exceeding secret. For as yet if it be vented, whiles only three persons in this court besides my self

a. Here is a new sin against the Holy Ghost, not to be forgiuen in this world, nor the next, to retain any consideration for the Sea Apostolick.

selfe do know it, there myght ensue great harme to why ie my confident. Knowing his end, & his *instructions*, I do what I can by all dextrous meanes to suspend his going, that you may haue time to do your businesse first with the *Army* & *Parliament*. I must with all giue you account of a nother thing, but in as great confidence as I can say any thing, & I coniure you let no body but Mr. *Halden* know any thing of this, no more then of the former secret. It is that le P. *Giles Chaisy* at *London* is the man that mouldeth, & manageth all the *Catholicks* businesse with the state there & sendeth a weekely account hither, & receiueth weekely *Instructions* from hence. You looke vpon my Lord *Brudenall*, & Mr. *Montagu*, but it is *Monsieur de S. Giles* (or le *Pere Giles*) that is the soule, who guides those Organs. And he disposeth all he can to haue a strict dependance of the see of *Rome*, expecting speedily from hence a *Bisnoprick* in reward *d.* of his Labours. Beleiue this is a certain truth, for I know it. Only make vse of the aduice in the gouerning your own affaires, & in speedy putting them to an issue.

b. Here the disorders caused in England by the Rebels, are called a happy coniuncture of affaires & attributed to God which althō it may be tru through God's Permissiue will, yet as commonly taken, they beget a nother sense, & that very bad.

I hear nothing from Sir *Iohn VVintour*, or any of our court this weeke. I slacken no endeauours for your seruice here. So humbly thanking you for yours of the 13. past I rest

Your most humble faithfull seruant

Kenelme Digby.

c. This is a malicious interpretation of the Pope's intentions, to frustrate the good he designed by that Legacy, by making the Legat be suspected.

On the back: To Mr. Fitton 7. octob. 1647.

d. How could he know, that Father Giles was moued with such a sordid designe, & not rather with a desire to procure some ease to Catholicks without preiudicing their consciences?

I most,

Rome 7. of 8ber 1647.

Sir *Epist.* 27.

I most humbly thank you for yours of the 13. past, & reioyce to see that our vnhappy country is not yet so forlorne, but that there is one man of wit, & courage, seasoned with piety *a.* who hath care of it. Your *printed paper*, & *written instructions were all dictated by the Holy Ghost. b.* But act: let not all end in designing, & discournsing. By any meanes print again your former Dialogue. Close with the *Independents. c.* Make them see their interest to strengthen themselves, by vnion with *Catholick party*, which may adhere to them, when after the *Parliament* & *Army* dissolved, the *Presbiterians* will grow too hard for them single. And doe all you can justly to compasse fitt conditions & aduantages for vs, without mingling this wicked & interessed court *d.* in our treaties: for I dare assure you, they will cooperate nothing to your good, but dependently of their own ends; & will endeauour to keep vs always like *Wardes* in a very seruile pupillage. I wish with all my hart I were now in *England*: for in this great worke I would gladly employ not only my paines, but my fortune, & my life. And vnder your direction I should hope, that the *interest* I haue with the *now ruling e. persons*, & such little knowledge as I haue in affaires of the world; & particularly of this nature myght produce some good worth leauing a desert for at least for so long a time, as would take vp that treaty. And I should not care whom I displeased, *f.* so I compassed the Catholicks just endes. But God knoweth best who, & what is best for euery person & businesse. And to his prouidence I quietly submit all.

a. Vve see the opinion Sir Kenelme Digby *had of* Dr. Holden, *for penning as he did* those Instructions. *How iustly he deserued this elogium let others guesse. That he shewed* Courage, *I grant, & also some wit; but I deny that there is any footstep of Piety in it.*

I pray you vse your vtmost endeaueur to get *P. Barbanson's Anatomia Animæ*, by meanes of your book sellers or freinds

from

b. Yet I beleiue neither the ere nor the other will euer be admitted into the Canon of H. Scripture.

from *Flanders*, or *Cullen*; for I heare it is the best, the solidest, the subtilest, & the hyghest book that hath euer been written in that kind.

I shall haue extreame difficulty, (if not impossibility) *g.* to get the licence you aske for *Dna Lucia de Rochefoucault.* Therefore I will expect your peremptory command to do all I can *perfas & nefas* to purchase it, before I embarke my self with engaging all my strength for it. That is, consider of your self whither it be of that importance or no, to be worth the labour.

c. A good aduice for one who was actually employed by the Queen!

Mr. *Woite's* book wil certainly be censured if I do not a miracle to preserue it. That businesse was very ill cast, that the fagot of bookes was not directed to me; but loosely turned into the *Dogana* in a bookesellers bale. It will be necessary that he dilate, & confirme the doctrine there of *Originall sinn*, & of *non existence of Accidents without subiects.* I pray God preserue *Mrs Girbiers* from all misfortunes; but I feare the worst. Indeed the Abbot hath bin much too blame.

I am Entirely yours Kenelme Digby.

d. He must alwayes haue a sting as Rome: so dutifull a son is he of the

On the back: to Dr. Holden 7. 8ber 1647.

Roman Church. *e. He flattred himself extreamely with the opinion of his interest: which how inconsiderable it was we shall see Letter 46. f. This zeale, & contempt of Humane respects, would be commendable, if directed by* Prudence, *& subiect to tru* Charity *to promote the common good, but being restrained to the illegall designes of one part, (which he calls* Just ends*) it is factious, & blame worthy. g. It is strang, that he who so lately boasted of his hauing the whole Court of* Rome *at his beck, who could banish, or retain men as he pleased, should now think it impossible to procure so slyght a businesse, as this, viz., Leaue for a Lady to enter into a monastery of women!*

most

Rome 14. Octob. 1647.

Most Hond. Sir *Epist.* 28.

I humbly thank you for yours of the 20. past. My cheife
busines *a.* is now, & hath bin this good while so presse for
a resolution, on or off, of your *Chapter* businesse as con-
ceiuing I may haue speedily order to depart from hence &
that it is as good as lost, if I leaue it then depending. But
all my industry & Art hath not as yet bin able to obtain
other answer, but that his Holinesse is resolued forthwith
to giue all satisfaction to the *English Clergy*, as that which
he *b.* esteemeth in a hygh measure for their Piety, their con-
stancy in their great prosecutions, & their Eminent Learning.
But he doth nothing in the businesse, nor will enter into
the particulars of it: but accordeth me all in generall, &
referreth me to the *Congregation* to draw vp, & ajust parti-
culars: And this *Benedetto Congregationi* I can neuer get to meet.
c. Card. *Capponi* doth his vtmost to procure their assembling,
assuring me, that they nether can, nor dare deny what you
aske. But withall his *Emin.* beleiueth they will seeke what
they can to shift it off for the present, & lay hold of all
pretences for delay. Yet he is confident he shall driue them
from all their Euasions, though he stand single for you, &
all the rest be joyned against you. The *Pope* since the creation
of the Card. Of *Aix* langheth *d.* at all that hath been in-
sinuated vnto him, of the English Clergy procuring Bishops
from the French, which at first did move him vehemently.
But now he maketh account he hath *France* at his beck:
he sayeth himself he hath that Kingdom in *suo pugno*: & that
now Card. *Mazarin* for his Brothers promotion will obsequi-
ously, & implicitly obey whatsoeuer his Ho: shall wish him
to do. So that he speaketh confidently, that if the Arch Bishop

of

a. It's strange that the cheife businesse of a publick minister of so great a Princesse, who had so many then on her hands should be so solicit private concern of one part of the Kingdom.

Had he no other? or did not regard any other?

Deberet fortè esse Persecutio.

b. The bulk of the English secular Clergy, *de sensus* this,

of *Rouen* ſhould but entertain any ſute of our *Clergy's* to ſuch purpoſe, as hath bin whiſpered here to him, the Card. *Mazarin* vpon the leaſt word of his Ho: would ſend him priſoner to the *Baſtile*, or any other ſhould dare to countenance the *English Clergy* to ſtand vppon their owne legges. Truly I conceiue vppon the whole matter that buſineſſe is now vpon ſuch termes, as if you ſhould not haue faire Satiſfaction before I depart from hence, it importeth both the *Queen* & you, & all the *Catholickes* of *England*, to proceede in ſuch a courſe as reaſon & Juſtice ſhall warrant you in: & that without it, after ſuch intimations (not to ſay threates) of what you will do, you muſt euer henceforward expect to be very ill vſed, & troden vpon. And ſo I pray God to ſend you all happineſſe, reſting

Your moſt humble & affectionate ſeruant

Kenelme Digby.

& greater commendations: & it is Lamentable thoſe of vertu & learning ſhould be trampled on by the black-loistical *& factious part.*

c. So inconſiderable had he made himſelf, by embraceing blindly all the concernes of that Faction.

On the back. To Mr Fitton 14. Octob. 1647.

d. Here is non cauſa pro cauſâ. *From the beginning his Holineſſe little regarded thoſe threates of* Biſhops from France. *He knew too well their zeale for the vnity of the* Church, *to feare that. Other things alleadged by Sir* Kenelme *moued him more viz. the credit of the* Party *with the* Independants. *But finding that to be imaginary, he looked on all thoſe threats as words, & no more. e. Here he exhortes the* Secular Clergy *to lay aſide all thoughts of redreſſe from* Rome: *& charges the bad ſucceſſe of his negociation not on his ill management of it, nor on the threates with which it was accompanyed, & which to ſuperiours are always moſt odious; but on the Little regard that court had for the* Sec. Clergy. *VVhich either is falſe, or if tru, it was cauſed by the faults of the preuailing factious Party in it, & would be changed, aſſone as the offending cauſe was remoued. It was therfore his Duty to haue repreſented to thoſe men the tru ground of that alienation (if there were any) of his* Holineſſe *& his* Miniſters *from the* Engliſh Sec. Clergy. *But this he would not do, the Doctrine of his Oracle, Mr.* Blacklo, *being concerned in it. And his own: For the* Diuinity *of this Man is drawn, not out of* Scripture, Tradition, Councils, Decretals, Fathers, *the vſual & only fountaines of all* Diuinity; *but as he ſays himſelf, out of the* DIGBEAN PHILOSOPHY.

moſt

Most Noble Sir *Epist.* 29.

I Hope that this Letter will find you yet in *Rome*, which if it do I would entreat you in case that our businesse is not come to a conclusion, that you would procure at Leastways a Letter from our Protectour to this purpose, that we may proceed on with our deanes & chapter, *a.* as we haue don hitherto vntill such time as it shall be otherwise ordained by his Hol: & that in the mean time the Dean may enjoy the faculteyes formerly granted to the Arch priest. This is a thing which the Protectour may do without recurring to the congreg. by speaking a word only to his Hol. & by receiuing order from him *viva vocis oracul:* or if you your self could propose it to his Hol. I doubt not but he will tell you we may; which will suffice vs without proposing to the congr. who in all likelihood will deny this as they haue done all the rest. You may shew his Hol. or our Protectour the necessity of it, because otherwise we shall be left for the interim without all Gouernment *b.* which must needes breed great harme and confusion, & there can be no prejudice to the Pope to grant this, it being only for an interim.

I send you here the copy *c.* of a Paper deliuered to Cromwell & Ireton signed by 5. or 6. Lords & 50. other gentlemen of quality, together with this paper they deliuered a petition, which Cromwell & Ireton promist to deliuer to the Parliament, in du time, as a thing avowed & approved by the whole army.

I suppose you haue seen a printed paper set forth by Dr. *Holden*, which is much cryed out against in *England*, & as I hear intended to be disowned by the Catholicks. *d.* Mr. *Montagu* in particular I hear is extreamely offended at it although the things that exception is taken against I suppose *e.* the greatest opposition proceedeth from Regulars out of animosity

a. The desperate condition, which this Letter represents the chapters Confirmation *to be in proves my coniecture, that the true cause of the miscarriage of that affair was the threats they vsed hoping thereby to quicken the dispatch, which fell out quite otherwise: for from that time their hopes visibly diminisht, till at*

last they quite vanisht. And those, whome lately nothing could satisfy, but an absolute acknowledgment of their vncanonical Chapter, & Many Bishops, *would now be satisfyed with an ordinarily Letter from the substitute of the* Protectour, (*Cardinal* Barbarin *the* Protectour *being absent*) *with a prouisional allowance of the* Chapter, *till the* Pope *provide another Gouernour. I wish by this lamentable experience they would learn, that sturdy Beggars are odious, & that Petitioners ought not to threaten with a Cudgal, as not demanding; but commanding. b.* Subsumo: *but there was no such Letter granted:* ergo *the* Secular Clergy *is left without all* Gouernment. *I wish those would consider this, who stand so stifly for the Authority of the pretended Chapter, & call all those seditious men, who doubt of its authority: althô there is none, who vnderstands it, but must doubt of it. c The Paper follows after this Letter. The Petition I could neuer find. d. No lesse could be expected from any wise, & moderate men, then a dislike in Generall of such an attempt of a private pragmatical man in a business of general concern, in which he ought not to haue medled without the order, or at least advice of the rest. I wonder Mr.* Holden *did not in a huffe go ouer into* England, *to the Army, & either* vnite *to his sentiments* the foolish Catholicks, or hang them. *As he very meekely sayd in his Letter of the 6. of September. Vide Lit* 15.

e. Vppon what is this supposition grounded of Regulars *opposing this Act, but that all things which displease these men must proceed from* Regulars, *& be charged*

animosity, are 1. those words: *except perhaps in the Pope his Dominions.* 2. Those words: *Some rigorous proceedings of the court of Rome, & seuerall seditious combinations, &c.* 3. Those words: *if you find amongst your Petitioners any dregs of those pragmaticall plotters &c* 4. those words: (*which being a pure gift of God ought not to be forced, or violented vpon any*) Lastly the King is offended that he Joines him, & the *Parliament* together. I thought good to aduertise you of this, because it may be, you will hear more noyse of it there. &c.

Your most humble servant Peter Fitton.

Being ready to seale vp my Letter, I receiued your of sept. 23. And assure you selfe that if an *Oath* be necessary, we shall do (as you aduise) that which is just, let that Court think of it what they please.

On the back: from Mr. Fitton 18. octob. 1647.

on them? Cannot the King be displeased to see himself mocked with the Parliament; *that is a Soueraign with his subiects, vnlesse he haue a* Benedictin, *or a* Dominican *at his elbow, to moue him to it? Cannot the* Catholick Nobility *be offended to see the* Pope *& his* Ministers *accused & censured & their Catholick* Ancestors *condemned, vnlesse a* Franciscan, *or* Jesuit *stir them to it? Hath neither* King, *nor* Lord *nor* Gentleman, *nor* Commoner *any sense of wrongs done to them, the Church, or state, but what they receiue from* Regulars? *But it seemes* Regulars *must be charged with all odious, & displeasing matters, ryght or wrong, it matters not. No wonder* Protestants *should charge all mischeifs on* Papists. *They deal with them, as the* secular Clergy *do with* Regulars.

This Act vvas deliuered to the Army by 5. or 6. Lords & some 50. other persons of quality.

The Roman Catholicks of this Kingdome taking into consideration the 12. proposall in the declaration of his Excel. Sir Thomas Fairfax lately published this present year 1647. And how prejudiciall & destructiue it myght be to them, at this time tacitely to permit an opinion (by some conceiued) of an inconsistency in their Religion with the civil Gouernment of this Kingdom, by reason of some doctrines and positions scandalously layd vpon them, which myght thereby draw on persons, that cannot conforme themselues to the Religion here established, an incapacity to receiue, & be partakers of a Generall benefit intended for the ease of tender consciences: haue thought it conuenient to endeauour the just vindication of their integrityes therein: & to remoue the scandall out of all the minds, & opinions of moderate, & charitable persons, do declare the negative to those propositions following.

1. That the Pope, or Church hath power to absolue any person

persons, or persons whatsoeuer from his or their Obedience to the ciuill government established in this Nation.

2 That it is lawfull by the Popes or Churchs command or dispensation, to kill, destroy, or other wise injure any person or persons, vnder his Majesty's dominions, because he or they are accused, or condemned, censured, or excommunicated for any errour schisme or heresy.

3 That it is lawfull in it self, or by the Popes dispensation to break ether word, or oath with any persons abouesayd, vnder pretence of their being hereticks.

And in further testimony that we disavow the sayd precedent propositions, as being no part of our faith, * or euer taught vs by our Pastors, we haue here-ratifyed the same vnder our hands.

On the back: The Act signed by the Catholick Lords, & others.

* *I do not beleiue, that euer any Catholick Doctor thought, writ, or taught that those Positions, or any of them were to be held for articles of the Catholick Faith, deliuered by Christ to his Apostles, & by them, & their successours handed thorough all ages down to vs.*

Agentis Cleri Supplicatio ad summum Pontificem. Ex Italico translata.

Beatissime Pater.

Agens Cleri Anglicani humiliter exponit Sanctitati vestræ, quod in Angliâ ob defectum Episcopi, vel alterius, qui rebus Ecclesiasticis præsit, aut pro Superiore agnoscatur, omnes functiones sacræ obeuntur confusè & inordinatè administranturque Sacramenta sine facultate, & iurisdictione, cum ne no-

certus-

certus sit in regno, à quo obtineri queat, nec recurri possit ad Superiores transmarinos ob multas & notas difficultates. Ex quo oriuntur indies præter innumera alia inconvenientia & scandala, nullitates & invaliditates Matrimoniorum, Confessionum, &c. cui vt in posterum occurratur, supplicatur humiliter Sanctitati vestræ, vt dignetur benignè deputare vnum vel duos Sacerdotes in regno qui provisionaliter concedant & communicent aliis facultates necessarias ad legitimam administrationem Sacramentorum, donec Sanctitas vestra vlterius quid resoluat circa Concessionem Episcopi, vel alius Superioris legitimi dictorum fidelium, & Cleri. Quod &c. Quam Deus &c.

Note: when this Petition was presented to his Holinesse I cannot tell: certainly it was since the return of Sir K. D. re infectâ. *VVe see here an acknowledgment like that of Mr.* Fitton *in his foregoing Letter, of the nullity of the* Chapter

Sir Kenel. D. to Dr. Holden.

Rome 21. 8ber 1647.

Sir *Epist.* 32.

After my late Letter from hence (in which I haue giuen account of the state of affayres here) & vpon your knowledge how I haue long expected my reuocation (& therefore it were vnseasonable to engage my self in new businesse) you will expect by this post little more from me, then to acknowledge the receipt of yours of the 26. past. Yet I press for an issue & conclusion of the *Clergys* businesse: So that I hope to obtain speedily a meeting of the *Congregation*, & a resolution. Yet I must tell you, that if I prevaile to haue

the

the *Cardinalls* meet it is an act of meer importunity & violence: for nothing can be more against their mindes. They dare not giue vs a flat deniall *a.* of that Church Gouernment which *Christ* setled in his whole *Church*. And on the other side they are so imbued with a beleife of the *secular Clergy's* refractory & turbulent spirit, *b.* that if it be possible, they will euade coming to a conclusion. Sir *Iohn Canfield* hath been much to blame: & very injurious to you. He cryeth a main of your whole economy of *Gouernment*, & against the persons of your Gouernours. Mr. *Gage* & Mr. *Hyde* are two principall markes, he aimeth at. He hath much blotted the later to hinder his obtaining a *Canonry*. And it is reported here from his mouth, that there are not aboue 8. *Alumni* at *Douay*, & that the allowance which the *Pope* maketh vnto that Colledge is conuerted to far different vses, then is intended by the giuer. Indeed he is a very froward spirit, which maketh me be very sorry, that he hath gotten an employment, & Letters, & mony from this court into *Ireland*: for he professeth he will set all on fire. If he had not bin recommended hither by the *Queenes* Letters he would not haue had the credit to do these mischeifes: But for her *Majestys* sake he had respect, & credence here especially when he made vse of it according to the sentiments of the People. The *French Ambassador* neither can, nor will do any thing for him. Much lesse can I, who would most hartily, nor any man else. This *Pope* will do no *graces*: who of all men liuing hath least reason to put him self vpon the rigor of *Gods iustice*, if it be true that is layd of him. I haue nothing to trouble Mr. *Fitton* with particularly this weeke: & I make account that what I say to one of you I say to both. I humbly thank him for his of the same date with yours, & I pray you tell him, you of the *Clergy* are out of the way, & as long, as you solicit to haue any good from hence. Abandon not your selues. And when Iustice is denyed or delayd you here, seeke it elsewhere. And remember, that they are only duped here, who haue a mind to be so

a. The Pope hath great reason to stand in awe of halfe a dozen Blacloists.

b. I think this is true.

c. The Secular Clergy will be well guided, if it

so. It is tru his Hol. is grown confident, & bold, & Begineth to speak big language & expresseth a great contempt of vs, & what we can do, d. since he hath oblidged Card. *Mazarin* by promoting his Brothers: beleiueth himself now able to dispose of all *France* at his Beck: & that an *Arch Bishop* of *Rouen*, or euen the whole *Clergy* of *France* & Colledge of the *Sorbone* will be made say any thing he desires vpon a bare Letter to Card. *Mazarin*. But I hope better of the Cardinals Prudence & Piety, and of your Church men's Judgment, & courage, then that we shall be abandoned to neglect, & sold into the servitude of our enemys, at the price of a red Cap.

Just as I was writing what is aboue, F. President *Iohn VVllfrid* e. came to see me, with great protestations of duty, & affection to the *Queen*, & of respect to me. Vnto which I replyed that I had no ill talent to his person euen when I Laboured with my vtmost industry that no offices or endeauours of his myght prejudice ether her *Majestys* seruice, or the Clergys interest.

I intend ere long to return him his visit. Vpon which I hope Sir *Iohn VVintour* will be well satisfyed of me: who hath written to me seuerall times with much earnestnesse, to receiue, & vse him fairly, if he should come with respect vnto me. It is now time for me to leaue you to your better thoughts. Only I must entreat you to get for me *le factum de Monsieur le Marechal de la Motte Houdancourt contre Monsieur le Procureur General du Roy au Parlement de Grenoble*. And so remembring my humbly service to Mr. *Fitton*, & hoping ere long to see you (therefore after your receiuing this write no more to me) I take my Leaue, & rest,

Yours entirely Kenelme Digby.

followes Sir K. D. directions.

d. I haue elsewhere giuen the true reason of this chang in the Pope's Language, viz. the vain menace vsed in the name of the English Clergy.

e. This K. Father was to be banisht with F. Courtney, had Sir K. preuailed: but failing he saignes a submission, to saue his own credit.

Or the back. to Dr. Holden 21. 8ber 1647.

most

Rome 28. 8ber 1647.

Most honoured Sir *Epist.* 33.

I haue yours of the 4. current, which I. humbly thank you for: I cannot discern what it is you mislike in the Oath, & Propositions, vnlesse it be that you feare they are not home enough to satisfy the *Independents*: for I see no cause for *Catholicks* to make any scruple at them. We do weakely to hazard our vndoing for this court, that hath no Piety, nor Charity for vs, nor considereth vs beyond their private sordid interest. Without all doubt these Propositions, as they are vniversall ones, & not limited to particular cases, ought to be subscribed by euery good subiect. Fa. *Iohn* (who now is most kind to me, & visiteth me dayly) is of that mind. And you shall hereafter see the *Benedictins* as forward, as any of the pack. Father Rector here of the *Iesuits* hath giuen in a copy of all, & asketh directions how to steere in this sea, & there is a congregation of 16. Diuines (but hitherto very private) to fit vppon it, & give their opinions to the *Pope*. It is a great fault to aske leave, when we need not, & where we are sure to haue the question pared, & Limited to their owne self interest. Though I haue served you little here, I am not out of hope of being considerably vsefull to you in *England*, *a.* as things stand. Card. *Capponi* hath giuen me his Letter to you, & to your canons *b.* in England. They are the same, (as he telleth me) that he shewed me 9. or 10. months agoe, & differed them till now, vppon expectation euery weeke to haue your *Chapter* businesse done to your mind. But he hath now lost all credit at court, I may safely say, for yours, *c.* & the Queene's sake, in both whose interests he hath appeared boldly, & spoken lowdly. Yet I send you not the Letters till next weeke, conceiuing it possible there may be some suddain change here in resolutions con-

a. He flatters himself with expectations of great successe in England: where as hath fate expelled him, & much harder as we

concerning

Concerning vs. I am withall ſincerity
Your moſt humble & faithfull ſervant.
K. Digby. 1650.

shall ſee his letter 17.

On the back. To Mr. Fitton 28. octob. 1647

b. Theſe are not ſuch Letters as Mr. Fitton *demanded Letter* 28. *c. That that good* Cardinal *loſt his credit, favouring* Blackloiſts, *I eaſily beleive, but that his zeale for the Queene's ſervice ſhould prejudice him, is improbable.*

Mr. Thomas VVhite to Sir K. D.

Moſthonoured Sir *Epiſt* 34.

Theſe are to humbly thank you, for yours of the 14. of octob. & more for the paines I haue vnluckily put you vnto by ſending you my bookes. The packet whereof had no other addreſſe from me, but vnto your ſelf: howſoeuer for its littleneſſe I ſuppoſe it was put into a greater to Mr. *Trichet*. I doe not care what they doe with the bookes, & ſhould not bee much ſorry *a.* if they cenſured them. Onely it troubleth me to haue put you into an harſh buſineſſe. If the refuſall of the *Chapter* can *Deromaniſe* Mr. *Fitton*, *b.* it will doe more good, then the Confirmation would haue done. Mr. *Hyde* is extremely bound vnto you, & I vpon new reſpects for the good will you ſhew him. But I ſhould be ſorry you ſhould ſtay an howr in *Rome* to the prejudice of your health, for any of our occaſions. I feare you will be troubled with the councel of *Conſtance*. For the reſt I feare not what will be cited out of F F. & CC. Thoſe who write againſt the motion of the Earth, or indifferently, generally conclude that ſcripture *c.* convinceth nothing which neverthelesſe is the ground

a. How little doth he regard the Roman Cenſures!

b. Doe theſe words ſpeake an vnderualuing of the approbation of the Chapter, *or a*

desire of Mr. Fitton's *abandoning* Rome? *Anger spocke them, that their affaires in* Rome *should be disappointed.*

ground of their decree, as *Marinus*, *Gassendus*, & I think *Fromondus*. I am told that a *Iesuite* in this town hath a Lord-stone soe strong, that if a man keep the Iron from it with all his force, it will draw man & all to it self. I shall see what news I can get from Mr. *Chamond* against your coming. There is another in town hath promised me the same, & sayeth he hath two other secretts, the one to tinct *Luna* to yeild 30. for one: the other to draw a crown of gold out of an ounce of *Luna*.. He is poore, but not needy, & hath a modest carriage. By the time you com I shall see whither he be worth your acqvaintance. Mr. *Skinner* presenteth his humble respects vnto you, & desireth you would permit one of your Laquais to carry this enclosed to Mr. *Hart*. God send you well & soon back.

Your most humble & affectionate freind & servant
Thomas White.

c. Mr. Blacklo *foisted sayd* Dr. Leybourne *into* Rusworth's *dialogues a more general Errour, viz., that*

Lyons octob. 31.

It is long since I am acquainted with *Sendovizius* vpon Dr. *Mores* recommendation. But I fear I shall vnderstand little in him.

On the back. From Mr. White 31. 8ber. 1647.

Scripture was no Fitter to convince any thing, then a Beetle to cut, or a straw to knock with. *VVhich* R. Smith *late* Bishop *of* Calcedon *first was a* Blasphemy: *& expressely contrary to the Apostle*: Omnis Scriptura divinitus inspirata vtilis est ad redarguendum.

Sir Ken. D. to Dr. Holden.

Rome 18. nou. 1647.

Sir *Epist.* 35.

This is in answer of yours of the 25. of 8ber. your commands in which of making what hast I can to you, shall be obayed

obeyed by me. And if vnder your wing & directions, I may doe any good there, I resigne my self in your handes: do with me as you please, & in all things I will steere by the compasse you shall assign me. *a.* I cannot sufficiently admire at the folly *b.* of our *Enlish Catholicks*, who will depend so contemptibly vpon this wicked interessed court, that neither careth for them, nor esteemeth them. But I am perswaded this *Pope* will do great good in this particular if *God* permit him (for the advantage of his Church) to live a little longer: for his infamous covetousnesse, & neglect of Gods service is so grosse that every body beginneth to be weaned from this Childishnesse, & to detest those *Mamons* of *iniquity*, & to do their businesse *c.* qvietly by themselves. I had long discourse yesterday with the Pope about Mr. Whites book, & gave him a memoriall concerning it: I know not yet what will be the effect. The *Magister Sacri Palatij* is a scrupulous drye *Pedant d.* & is now busie censuring a Iesuits book of Palermo, that holdeth a like opinion to Mr. Whites concerning the appearing accidents in the Blessed Sacrament. I gave Sir *John Canssield* more respect, then belonged to him. But such intollerable pride, & self conceite *e.* as he hath is never satisfyed. My former letters will haue told you, I can do nothing for Monsueir *le Gras*. And this will assure I am

Entirely yours Kenelme Digby.

a. He will then sayle in danger of shipwrack.

b. Another exhortation to break from Rome, *that is, to a* schisme.

c. To embrace which (*schisme*) *he alleadges the example of others, which no body heard of besides himself vnlesse it were from him.*

d. He bestowes his Censures very liberally: & no wonder, for none can please him, but the All-knowing Blacklo. *These Censures speak Sir* Kenelme's *Humility.*

On the back: to Dr. Holden 18. nou 1647.

most

Rome 18. nou. 1647.

Moſt honoured Sir *Epiſt.* 36.

I am indebt to you for Letters of the 9. & 30. of Aug. & of the 20. 7ber. My ſlow payment hath proceeded from my weekely hopes of obtaining the promiſe of a *Chanonry* for you, (notwithſtanding all your enemys oppoſition) that ſo my Letter myght be the more welcom to you, then whilſt it ſhould carry with it barren expreſſions of my reſpects. And this my neere hopes fluttering ſtill before me hath drawne me into this great arrear: for which I humbly aske your pardon. Yeſterday I got the Popes promiſe for you of the chanonry vacant by the death of Monſieur *del Clef*, who dyed 14. 8ber laſt. I had notice of it by Mr. *Firtons* Letter juſt as I was going to my audience: & ſo I haſtily ſcribled a note my ſelf, whereby to fix the Popes promiſe ſo as to ground vpon it the ſpeeding of the bulles, without danger of his ſaying afterwards he forgott it & had there-vpon given it a nother. I have alſo ſent for Signior *Zatti* to follow it at the *Datary*; & I haue ſpoken to Dr. *Bacon* to do the like: & haue already likewiſe recommended it to Card. *Capponi*, to lend his hand to it, if there ſhould ariſe ſome difficulty: which truly I doubt not, but in ſuch caſes, in theſe times one cannot be to ſure.

a. Of theſe we neuer ſaw any ſigne, but in this Letter.

The french Ambaſſadour hath ſpoken efficaciouſly *a.* to the Pope to confirm your *Deane & chapter*; & further to give vs *Biſhops*: ſo farre he is from what is told you. I had large diſcourſe yeſterday with his Hol. here abouts: & he alloweth poſitively all I aske; only he is adviſed to delay time before he ſettle things, till he ſee what plye the affayres of theſe in *England* will take. Yett he aſſured me yeſterday he would before my departure take ſome order to giue content to the *Clergy*. He is of a nature eaſily diverted from doing any thing

thing, in any kind. But he is so inefficacious *b.* in all things of action (excepting accumulating mony) that such thoughts vsually passe not beyond impotent wishes. There was neuer any the least declaration of the *Congregation* against the *Deane & chapter*. They dare *c.* not discountenance it, much lesse deny it. But all the Cardinalls of it excepting C. *Capponi*, & Monsigneur *Albizi*, are so divoted to the interests of some *Regulars* (& for some other regard) that they seek to coole the heate which my pressures putt in the businesse, by gaining time, especially till I should be gone: & then they hope they shall rest a while vnmolested: for I spare them not. But rest you confident that happen the worst that may be, they neither can nor will, nor *d.* dare declare anie the least blemish against you, whatsoever they may whisper, & murmur amongs themselves. I must do the *Pope*, & our Cardinall *Protectour* this ryght, vpon this occasion, that truly the former is well affected towards you, & your businesse: & the latter is passionate, & earnest for you. I may chance go now away from hence with both giving & receiving some disgust: for I have dealed very freely & planely with the *Pope*, as Mr. *Fitton* can inform you more particularly: And it is not new that truth frankly spoken should beget Enemyes. I reckon them not, as long as that raiseth them, be they never so powerfull. He that neither hopeth, nor feareth any thing in this world, hath a great advantage. And as little I am moved at the various discourses, which passe of me, to my prejudice. But much to see your great kindnesse & frendlinesse to me which I beseech you continu, & beleive me to be worthy Sir Your most humble & affectionate servant

Kenelme Digby.

b. Of late there hath beene no Pope, to whom this could be lesse reproached, as appeared by many instances.

c. This is sayd to encourage the Party in their huffing way, which hath ruined their credit in Rome.

d. They both dare & haue declared against them, when they condemned all Blackloe's *bookes, whose Protection they had vndertaken.*

On the back: to Dr. *Hyde* President of Doway 18. nou. 1647.

most

Rome 25. nou. 1647.

Most honoured Sir *Epist.* 37.

I haue yours of the 4. cur. The thought of sending Signeur *Ferrante* was charged vnto Monsieur de *Cervantes*, who (to tell you tru) I thought by no meanes so fit (all things considered, for he is Card. *Spada's* creature, & Monsignеur *Albezi's* botome freind) as the other: therefore I represented to him the rockes he myght run vpon, & steered him as dextrously, as I could to take hold of greater hopes, that dawne to him by accompanying the Duke *Guise*, to *Naples*: where he now is the Minister for the Crowne of France: for the D. of *Guise*, goeth vpon his owne score with the *Napolitanes* without any dependance of *France*, but their leave to advantage himself what he can, expecting only assistance, & countenance from *France*, for their owne interests in infeebling the Monorky of *Spaine*. So that now the treaty is come back vpon Signeur *Ferrante* against, whose great rubb is matter of mony, for he will not spend of his owne in such a publick employment, & this prodigall Pope can find none to employ vpon the *penitus toto divisos orbe Britannos*. If he go, rest *a.* confident he shall be armed with *instructions* from hence to your mind, & besides you must know I shall haue a great strok with him, for I know how to wield the ressorts that gouern him. But keep this to your self. I am labouring to get such a declaration from the *Pope*, as you desire, in an interim, for your *Dean & Chapter*, & for the *Arch Priests Faculty* to you till all be setled: & I am not out of hope of obtaning it. I make it my owne proposition (not to engage you, in case I should be refused) & will make this Court beholding to me, *b.* to get you to accept it. Therefore be sure you keep your own secret, that if I should be refused yon may

a. In all beginnings of negociation he promises much; but in processe performes little. Parturiunt montes, nascitur mus.

disclaime

disclaime me, & not seeme to go lesse in your just requisitions. This court is inwardly much displeased *c.* (though they must not shew it) with some of our *English* asking their directions how to gouern themselues about the *Oath*, & propositions. For this engageth them to make some declaration (which yet they will avoyde if they can) against what is both lawfull, & fit, (& so conceiued here) for vs to do in *England*, as matters stand. But they here must not declare a publick allowing of what will be of huge consequence to the retrenching of their owne pretences elsewhere. They would haue bin glad it had bin don without asking leaue: & then if there appeare a necessity for them to take notice of it, they would haue seemed to be vnsatisfyed at it, & so haue letten it fall, without doing any thing. In deede they all condemne our discretion in not seing this: which they did before hand plainly enough intimate to all of vs, & warne vs not to engage them in a matter, that of one side myght force them to do what would be odious a brode, or on the other would be prejudiciall to themselues at home. This was singly by Fa. *Rector's* worke: who is so stitick, so formall, & so hidebound, that he is very vnfit for any prudentiall charge. I must do F. *Iohn* & F. *Courtney* this ryght, that they are mainly for doing what is proposed, & required of vs, & do publickly declare themselues so, & haue written discourses to mantaine it. But they neede not to convince the prudent *Cardinalls*, & *Prelates* here: for they avow where they may be confident, that they haue the same sentiments herein, as we haue; but withall say it is not fit for them to declare so much. There haue beene severall Congregations about this matter, & they last very long, many hours at a time, & are kept myghty secret.

You are not well informed of P. *Giles* interest & power among *English Catholicks*: He gouerneth wholy Mr. *Modtagu*, but that of late he seemeth to allow a greater liberty to what we may do, then Mr. *Montogus* devotion will digest. Besides he gouerneth all the Ambassadors negociation for *Catholicks*, and

b. Still magnificent promises. But where is the effect?

c. VVhen he saw reasens faile to shew the Lawfullnesse of Actig independantly of Rome, he endeauors to perswade it is the desire of that Court we should do so.

and hath a great hand with ſeverall of the Army & Parliament, & hath treated often with them, by order of the Ambaſſador, Mr. *Montagu*, my Lord Marques of *VVinchester*, my Lord *Brudenall*, & the *King* himſelf, & hath gon ſeverall times between the *King*, & the Ambaſſador, (all with great ſecrecy) in this buſineſſe. He is well affected to vs, & hath not bad principles of Judgment. But he would fain haue his *Bishoprick* diſpatched, & till then will not diſpleaſe this court. It is now reſolved on, & the *Breiſe* for his Conſecration is ſpeedily intended to be ſent to your *Nuntio:* vpon which he is to come to reſide in *France*. I pray you be ſure to do him no prejudice in his owne private pretenſions: but make vſe of what I tell you to haue your eyes open. But take no notice to any body elſe: & know that I ſhall be able to ſteere him to all that is fit.

Card. *Capponi* hath anſwered your Letter, & I haue ſent them to you a Poſt, or two a gone. Your Poſtſcript ſhews cleerely how much it importeth vs not to trifle in giving the ſtate ſatisfaction of our fidelity vnto it, without ſuch a blind dependance on a deſpotick Authority of theirs, as is conceived. For Gods Loue let no time be loſt in our doing our vtmoſt endeavours to root out that miſconceit. Truly it is vndutifully don of our *Ieſuits Rector* in regard of the Queen, as well as imprudently in regard of all our *Catholicks* to moue ſuch a buſineſſe of ſtate of his owne head, without acquainting her Majeſtys miniſters with it. I haue not elſe to trouble you with, but reſt

Your humble & faithfull ſervant

Ken. Digby

On the back: To *Mr.* Fitton 25. nou. 1647.

Sir

Rome 13. Ian. 1648.

Sir *Epist.* 38.

As a feaver welcomed me to *Rome*, so it vshereth me out. But Doctor *Finseca*, & *Gio. Giacomo* (Mr. *Fitton*'s acquaintance) put me in hope, that vppon once or twice letting bloud & two purges more then what I haue made already, I shall be well. Howeuer I will set out, though in a litter, assoone as I haue the answer of the *congregation*, that sate close on fryday & is to sit againe this weeke vppon our affaires. It at least they will giue me any answer, for I haue so put them past excuses, that in truth they can giue me no rationall answer (as I heare most of the Cardinalls do declare) but doing what I desire; And that the *Pope* cannot find in his hart to do, for it will cost him mony, & will justify the existence of a society of honest men, that will not be fit for this courts sordide & impious ends. Nether my head, nor hand serue me well to write now: Therefore for more particulars I referre you to Sir *John VVinton*, who will haue seene my Letter to my Lord *Iermin*. And so I rest

Your most obliged & entire servant
Ken. Digby.

My harty respects to Mr. *Fitton*. If I were out of this accursed ayre, & vexatious businesse, I should surely be presently well. Which I haue not beene (not thoroughly well) one single day, since I came hither.

On the back. To Dr. Holden 13. Jan. 1648.

Sir

Lin.

Mr. Holden without any direction, or date, yet I beleiue it was for Sir K. D.

Sir *Epist.* 39.

Yester nyght I receiued yours from *Rouen* of the 24 of the last, 1649. & at the same time this enclosed, but from whence, or whom, I know not. I sent you some letters, & writ vnto you saturday last by the ordinary post for *England*, which I should be very glad to heare you had receiued. At the same time I sent one to *Mr. Watson*. *a.* I haue little to adde ether concerning your private affayres, or the publick occurrences of these parts to what I then signifyed vnto you. I haue nothing to say to your kind expressions, but that I should be infinitly glad to be assured of your safe arriuall.

a. This Watson was I think Scout master *General* to Cromwel, *a great Confident with the* Blackloists.

I suppose you will know before this come to your hands that Dr. *Leybourne* went ouer hence from our *English court* well furnished with monys by them, & with order, & instruction *b.* to hinder the *Priests*, & *Catholicks* of *England* not only from obliging, or engaging themselues to any subiection or fidelity to the present state of *England*; but even from receiving any fauour from the *Independants* in matters of Religion. To fortify & strengthen his person, & power in this businesse, he hath procured my Lord of *Calcedon* to make him his *Vicar General* ouer all *England*, *c.* which my Lord hath given him by Parent. What dangers may hence follow both to *Religion* in generall, & to the *Clergy* in particular, *d.* you may easily imagin. Mr. *Fitton*, Mr. *Cur*, & others here are extreamely offended at this vnfortunat accident. To prevent the future mischeife which will infalliblyl follow this weake mans ambition thus employed, you may do well not to open your mouth of it, to any *Catholicke*, saue only in common termes (for your freedome of speech *e.* ruins all your affayres)

b. *This is not tru: he had nether* Commission, *nor* Instruction *from the English Court. Yet this is said to set all the* Rebels *on his back.*

and

and adviſe ſecretly with Mr. *VVatſon f.* what courſe to take to haue him at leaſt ſent back by the ſtate. He was ſent into *Ireland*, he was always on the *Presbiterian* faction, *g.* & a profeſſed enemy to the *Independants*, & a cheiſe author of all thoſe horrid & wicked reports, which ran current here againſt your ſelf, Mr. *VVatſon*, Mr. *Fitton*, & I as cauſers of the *King's* death, & as labourers to ſubmit the *Catholicks* of *England* to the *Independant Government*. I feare you will find Mr. *Montagu* infected by Mr. *Leybourne's* informations, bringing him Letters from the court here to perſwade his concurrence with him: I doubt not but if Mr. *VVatſon* be ryghtly informed in the buſineſſe, he will eaſily do vs all that ryght as to procure meanes to prevent the harmes which this factious & proud ſpirit *h.* will effect. If thoſe who now gouerne be informed of him, I feare they will not think his returne in the way of baniſhment ſufficient: & therefore I wiſh the buſineſs were diſcreetly *i.* managed, & aboue all things that nothing be obiected againſt him for Religion, *k.* *than whatſoever he ſuffer, it may be as a ſpy, a brovillon*, & a *factious fellow*. But you will over do this, if you meddle in it your ſelf, & I pray therefore go along with Mr. *VVatſon* in the managing of it, & nether appeare your ſelf, *l.* nor any other, but ſuch as are miniſters of the publick affayres. I haue often repented my ſelf (for I muſt tell you all I think) that I gaue you (againſt the dictamen of my owne Judgment) the paper of the *Catholick Government* in *England* in my owne hand writing, *m.* for you can nether hould your tonge, nor your hand. We heare your ſtay was long in *Diep* by reaſon of danger by Sea. And though I feare not your ſecurity once landed, *n.* yet I ſhall not be fully quiet in mind, vntill I heare from you, & of your ſafe aboad at *London*. Let not Mr. *VVatſon o.* haſten to faſt ouer, let theſe vehement ſtreames of men's Paſſions be a little allayed: for one told me this day to my face, that had he beene here at the news of the *Kings* death, *p.* ſhe would haue helped to haue ſtoned him. Adieu. Yours as you know H. H.

c. This is true.

d. How ſtrangely ſolicitous was the Cabal for their cauſe, & to ſecure their footing in the Chapter *whether they could not endure one* Orthodox man *ſhould be employed by their* Biſhop!

e. Medice cura teipſum! *What freedom Dr.* Holden *gaue to his tong, & pen appeares by his Letters, & diſcourſe.*

f. You ſee his Goodwill to a Prime clergy man, & their vicar General.

g. All this is false Dr. Leybourne this accuses Dr. Leybourne of having a commission from the Queen with Presbiterians, or any Rebels. h. This is the full intent of these bloudy informations: to prevent all opposition to the Faction. i. He sees these informations may cost Dr. Leybourne more then banishment. k. Here is an Idea of the present Persecution: we may think (this present seuere Persecution being a copy of what is here suggested) that some disciple of this man assisted in the Contrivance of it. l. Thus hauing throwne a stone which myght dash out the Doctor's braines, he hides his hand: that he may seeme to haue done nothing. m. If the paper be good & such as all Catholicks are bound to consent to, why was he affrayde it should be seen? If it be bad, why did he comp se it, & shew it to Parliament men? n. We shall find hereafter, that notwithstanding all this assurance grounded on their compliance with the Independants, Sir K. D. could find no safety in England: for as Sir K. writes on the 31. Aug. 1649 vpon his arrival at London, he was ordred by the Parliament to depart the nation within twenty days, & not to returne without Leaue vpon pain of death, & confiscation of his Estate. o. How solicitous the good man is for the safety of that Cromwellian p. Hence it appeares that this Letter was written a while after that execrable Parricide committed by Rebels on the Person of their King.

Mr. Dr. Holden to Sir Ken. Digby.

Paris the 24. of March 1649.

Sir

Epist 40.

a. He feares Sir K. D. you see. I haue little to answer to yours of the 19 but that I am glad you haue receiued the letter you mention, & I wish you would make good vse of what I writ concerning your freedome of speech a. if you knew what prejudice it is to you

you, & what is sayd of it, you would be more carefull. What I writ of Dr. *Leybourne* *b.* is most certain, that is, for his Vicarship to my Lord of *Chalcedon* for his commission from the *Queen*, *c.* that is sayd, but cannot be certainly known, but from himself, or those who gaue it him, who I suppose can hold their Peace. Howeuer because I am certain he will be doing, it were fitt his busie head were preuented. Mr. *VVatson* hath sufficient information of him, *d.* but I know not whether he will act in such a businesse, vnlesse he be dealt withall by word of mouth. In the Letter I sent to you, to *London* (as supposing you would be there as soone as it) there was nothing of consequence, nor any Letters from Italy, for here they are. Monsieur *La Magne* hath received none of yours. Mr. *More* will let you haue 40. pistols vpon my score. For your negociation in England, I will hope well, nor can there be any hazard in them, saue only by too much freedome with one, or the other party, for nether the Catholicks, nor the *Independants* (if they settle) must know the meanes you intend to set on foote, to effect what you may declare to be your designe, as being just in it self, & contensull to both sides, I meane an assurance of the Catholicks Fidelity to the common wealth, they are to liue vnder. I cannot send you any news of our English court, for I never enquire after it. Mr. Fitton must do it. I beleive your passage by Calis would be much more secure for the Sea: but by Land I know not.

I will send this morning to Mr. *Ferrier*. Our Deputyes are still treating, & are to continew vntill fryday. I much feare we shall haue no Peace. All your freinds here salute you.

Adieu Yours as ever H. H.

Nothing written ancienly vppon the back.

b. He had been sent into England by the Bishop of Calcedon, as his vicar General-

c. Here he retracts what he had written in the forgoing Letter.

d. By this hint we may see what good offices were done by the Cabal for Dr. Leybovrne a prime officer of the Secular Clergy. By which we may gueesse what fauours suchmen, as Regulars may expect from their hands: which are hands of Esau, though they affect Jacob's voice.

most

Most honoured Sir *Epist.* 41.

I receiued one from you without date of time or place. But to giue it satisfaction my residence is at the *Hague*. My business at the present *Geometry* whereof I intend to set forth some few resolutions to whet the printers appetites *a.* to my Divinity, which as yet will not goe downe with them. I pray God I find meanes to continue vntill I can perfect it. I write with these a letter to Mr. *Du Bose* to gett some monyes *b.* to hold out these hard dayes, for my Inke freezeth in my pen. I perceiue well I grow old, yet must I loose time euen against my will wanting mony, & being put to shift to get some. I haue a project to get monys from Mr. *du Bose*, but it wil be Easter first, and I doubt whither I can expect soe long, or no. As for your opinion of the Blessed Sacrament, if it please God to make vs meete, we shall discourse to the purpose, then I shall vnderstand your grounds: & if I can get my Divinity to the presse, peradventure you will see my intention the better therein. I am wondrous glad of your good health of body, & minde, though Dr. *Holden* bee not soe credulous of this last, *c.* I meane of the strength you promise your self, & wishing you all happiness I rest this 21. of Dec.

Your most affectionate & humble seruant
Tho. White.

a. This had a quite contrary effect, for the demonstrated faults of his Geometry proued euidently his Divinity was stuft with like or worse errours, seing he aduises his Reader by that writing to iudge of this.

b. One point of most of his Letters, is this, want of mony.

On the back: from Mr. White 21. Dec. 1649.

c. It seemes Dr. Holden *did not spare Sir K. & indeed whom did he spare?*

I haue

Most honored Cosin. Epist. 42.

I haue sent a letter to the post for you. And since my doing so, I haue receaued that which you haue don me the honour of writing me on thursday, your 7 of this month. I am infinitely oblidged to you for the frendly care you are pleased so nobly, and so charitably to take of my interests. And am ashamed of the troubles I so continually cause you. But I see your goodnesse is not to be wearied out.

I concur with you in all that you say in this letter, and professe my self to haue the same sentiments you so judiciously expresse. So that your writing this to one as supposing me to be of a different opinion, and consequently, your endeavouring to persvade me hereby (for my good) to be of yours, sheweth I haue not in my former letters clearly expressed my selfe: And therefore I will make bold to say a little now imediatly and directly to what is the subiect of this letter of yours. My other letter of this morning seemeth vnto me to say somwhat to this tenor: and I think that most of my former ones do continualy inculcate the vnhappinesse of my condition, that to saue me and children from staruing, did cast me vpon courses and imployments which I forsaw would cause exceptions against me. This I would haue prevented, If I could but haue had means otherwise to liue. But being thrown vpon these rockes, I could not auoyde a. hearing some-times things that went much against my Nature, and saying others that being malevolently interpreted myght cause ill odor of me, & complying for outward decency with persons whose ends I no ways concurred with. For all these things I humbly beg a fauourable construction. And do beseech those who shall looke vpon my life and actions, to consider the main bulke of them, and the actiue part of them, and what effects haue resulted out of them; And by these

a. Gueße by this how zelouſly he ſerued the Queen, who employed him.

theſe to judge of my intentions; And according to my intentions (which haue euer been ſincere & cordiall to the ſtate) to ground their opinion of me. If in any thing through indiſcretion I haue giuen cauſe of miſtaking me, or that through error of Judgment I haue fallen into any error, ſo as offence may haue been taken at it (which I proteſt was euer far from my intention) I do in moſt ſubmiſſiue manner beg indulgence & remiſſion, & that it may be gratiouſly paſſed by: And (let me borrow one further expreſſion of the Papiſtes doctrine) If I haue, in running through ſo many ſtraights & neceſſities & rockes, committed venial ſin, I craue pardon for it, & that long & heavy Purgatory for ſo many years may be deemed ſufficiently expiatory for it. But as for mortal ſin. I will craue no pardon for ſuch. They admitt none. They muſt proceed from a depraued & averſed minde from the ſtate: ſuch a one, as is not capable of fauour & mercy: And vpon which nothing but death & ruine ought to follow. For theſe it is that I ſtand ſo peremptorily vpon my juſtification. And which if I ſhould admitt but a poſſibility of hauing comitted, by craueing fauour for what I may haue don in this kinde, I ſhould exclude my ſelfe from all fauour; for I ſhould not deſerue the leaſt. But for all other frailties, errors of Judgment, miſtakes & vnhappineſſes that my extreme neceſſities & the natures of my Employments haue caſt vpon me; as I acknowledg my weakneſſ to lay me abundantly open to ſuch beyond my intention; ſo I beg grace & pardon for them. And do humbly beſeech the ſtate, & thoſe it ſhall deſigne to ſift & judge my actions, to looke vpon the effects of them, & to examine if ever any of them were in the leaſt manner prejudicial to it; & accordingly to determine of my intentions: and by them to let me ſtand or fall. This I direct my ſolicitor & Counſel & Frendes to offer and craue in my behalfe; whiles in the mean time, they put me vpon my rigourous juſtification for theſe things which properly deſerue the name of crimes. To all which I ſhall

euer

euer positiuely plead not guilty. And it must be legall proofes only, that can attaint me of these. Without such the Law declareth the accused person innocent.

Ill opinons & auersions, may be entertained of one for only the formes; which though they punish not directly, yet they carry great waight & prejudice with them; & one time or other, before the year be ended they will come home to his dore. So that he is in an vnhapy condition, who liueth vnder them. But I hope my ingenuity & submission in order to the things that may begett them, will preserue me free from that burthen & misfortune, so as (Dear Cozin) you will still honour me with your aduises, & assistance, & the good offices of your frends: on which three, I repose the good succes of, my cause. And whatsoeuer it be, I rest with all the greatest obligation that can be to you; & resigne my selfe entirely to what God shall be pleased to dispose of it & me; now that I haue vsed all the dilligence that I am aware of (as I conceiue I am bound in my duty to my selfe to do) adding this only to be represented vnto them who shall decide it, that if they relieue me not I am vtterly & irrecoverably ruined; the maine stock of an auncient family is destroyed: & if they will be so good as to preserue me, they will preserue one who will employ his life & fortune & all that they shall enable him with in their seruice. All that I haue written in this letter, I beseech you represent to as many as you can, where it may concerne me: & be pleased to order my solicitor to do the like vnto others where he shall judge it may import: as also to instruct my councel to make vse of it in due time & place. As I doubt not but he will do the like with what else I write to him, or that you are pleased to let him see of my writing to you. I beseech you joyne my humble thanks with your obliging ones, to that noble gentleman, who for your sake did so worthily put by the calumnie which would haue been brought vpon the stage against me. Truly, he is one of the galentest generosest

persons

persons, I haue euer receiued fouours from. They are all vpon your score. Therefore you are in obligation of making high acknowledgments of them. I take vp too much of your time for one post-day; & the packet-boat is ready to be gon. Therefore remitt vnto my next, the reflections I make vpon what you & your Cosin haue Philosophically reasoned. By my two to you of the 19 of this Month, & by my third of the 14 you will perceiue I haue receiued those letters of yours which you mention in this now. But you will haue reason to say I haue no mercy, but weary you beyond all limitts of good manners & discretion. Therefore without further lengthening your troble by making an apology, I humbly take leaue and rest

Your most humble and faithfull seruant and
most affectionate kinsman
Kenelme Digby

Loose not courage for that in my businesse you finde so great difficultes; & that dayly new ones arise; It is the nature of all great businesses, to encounter with great difficultes. And this is the greatest I euer had or can haue. All my liuelihood, & future well-being of my whole family dependeth of it. Industry & patience with Gods blessing will master all. And then, the harder we were put to it, the greater will be our comfort & joye.

Sir

Sir K. D. his caſe is not to be conſidered barely vpon the blunt prooſes as they lye before the Barons in an ordinary legall courſe (althô euen in that conſideration, it ſtandeth fair; ſince, puniſhments ought not to be inflicted, but where the crime is evident & vndoubted:) for that were too narrow a compaſſe, for a buſineſſe, & a perſon ſo much looked vpon as this has been. Such as theſe are not only obiects of private Juſtice; but do alſo carry with them the force of publick examples; whereby the minds & apprehenſions of multitudes of men are quieted & ſecured, and are encouraged to apply their induſtries to merit of the ſtate; whoſe Juſtice & magnanimity (that hath larger & nobler rules, then do belong to a particular tribunall,) is thence rendred conſpicuous & beloued by all men. In this caſe then, (where the actions in controuerſy, haue paſſed vpon an eminent ſtage) the ſupreme Judges may pleaſe to conſider, 1. the time, & the Perſons behaviour before thoſe actions; 2ly. The circumſtances that he was in, when his behauiour ſeemed doubtful. And laſtly, his carriage euer ſince. The firſt, compriſeth all the time from Sir K. D. his entring into the management of publick affairs, & his comportment in them, till his going out of England from Winchester houſe, by allowance of the Parliament. During all this time his carriage was ſuch, as made him be looked vpon as one *a.* endewed with the publicke ſpirite of a true Patriote, & averſe to the byas & private intereſts of thoſe who were in power, & ſtayed in all that ſeaſon, as may be evidently made to appeare, by many notable examples in his management of the Nauy, & of the Ordinance; by ſundry actions of his out of England; & by ſeverall other employments at home; if any one ſhall doubt thereof. But no prooſe can be ſtronger, then that in the beginnings of the diſtempers between the Parliament and

a. Sir K. D. pretends to haue been accuſed to the Court even before the Ciuil wars.

and the late King, when all those who were affected to the wayes of the Court embarked themselues in the interests of it. Yet he behaved him selfe so, that at his going then out of England, when he was allowed the honour of taking leave solemnely of the Parliament he received from it the greatest demonstration of kindness & the most obliging civilities, that it euer did to any private person; & withall, declared him innocent of all crimes that he stood accused of against the state (for euen then, there wanted not some few who were adverse vnto him) & ordered him the quiet possession of his estate, & gaue him licence to carry ouer what he pleased of his goods; as may be seen in the Registers of the Orders of both Houses then.

For the 2. Consideration; They may please to be informed how his vnhappiness was such, that he was no sooner gone out of England; but some of the country committies who were not rightly possessed vpon what faire termes he went a way, but vnderstood his departure as a banishment, and swayed by popular Rumers, & took advantage of his absence sequestred his estate: so that he had not wherewithall to subsist abroad; & to maintaine his 3 sons that he had by him then in France. Herevpon he often petitioned both houses, expressing the distressed condition he was in, & beseeching leave to returne and justifie him selfe of any crime might be objected against him, or receive punishment in his person as well as in his estate if he should be found guilty. But the great affairs of the Parliament could never allow the leasure to take his petition into consideration. Wherevpon he wrot severall letters to some of the eminentest Members of both houses, to acquaint them with the extreme necessity & exigents he was in, & with what was proposed to him to giue him meanes of subsistance; namely an Employment (the mysteries whereof, & the reasons of pitching vpon him, he has informed severall of the Parliament) for France *b.* (but vnder the Queen of Englands name) to Rome: which he was

b. He pretends, that he was sent to Rome by the Queen of France, then Regent. How tru this pretence is, let the world judge.

was very vnwilling to accept of; fearing the misconstructions at home that might follow such an Employment. thô he was resolved and certain that in it he should do nothing in effect that was vnfit for a faithfull servant *c.* of the state. Thus, extreme necessity, to be able to live himselfe, and to give his Children bread, forced him (after frequent advertisments thereof at home, to deliver him of it, if it might be) to engage him selfe in that Employment which is the only thing that hath begoten any doubt concerning him: Infine, such a necessity, as ever by the law of Nature & of Nations, alloweth a man to take by violence, to break open doors, to steale food to keep himself & children alive when they are ready to starue. And yet the heaviest accusation against him layeth not to his charge, any particular negotiation wherein he may haue deserved ill of the state (which certainly would haue broken out to light in this long time; if he had acted in any) but only suspitions arising from a third persons letter, written in generall terms, & vpon God knoweth what particular designes of his owne; & from the course he was in, which he could not avoyde: And which the rather cleareth the candor of his minde towardes the state; since in such difficult circumstances, he behaved himselfe so as nothing riseth to beare evidence against him.

c. He was then resolued to be very faithfull to the Q. who employed him

The last & most important consideration of all is how Sir K. D. hath behaved himselfe euer since his leaving to walke in those mysty paths, that afforded some ground for suspition. In which it is to be observed that as soon as he had setled a correspondence betweene France & the Court of Rome to which he was employed, he presently came away from thence. If those interests which are contrary to this states interests, had carried him thither; they would still have kept him there, for they dayly pressed more and more. But as soon as a French Ambassador was settled there, he presently returned: which maketh it cleare that his employment was but in order to that, & to the consequences

thereof

thereof. As ſoon as he had giuen an account of his employment to the King & Queen of France that ſent him (as they themſelues do witneſs) he continued his former induſtries to haue leaue to returne home, to juſtifie himſelfe, or vndergo any ſeuere puniſhment if he ſhould be found guilty of any objected crime. It was then an active & buſy time with the ſtate of England; which cauſed, that few private buſineſſes could be heard; & among others, his had no anſwer. Whereupon he came ouer himſelfe into England, to encounter all that could be objected againſt him, without any protection or ſecurity at all, but what his Innocence & a cleare Conſcience could giue him.

Whiles he was there, all, that he petitioned for, was to be heard, to haue ſeuereſt Judges examine his cauſe, & to afford him nothing of Grace, but bare Juſtice. He was *d.* commanded away, not for any thing imputed againſt himſelfe, but for ſuſpitions occaſioned by others behaviour; which now ſince, by tract of time (that bringeth darkeſt matters to light) appeareth to haue had no ſolid reflexion vpon him. But he hath ſtill continued by his ſon & neereſt friends, to preſſe for Juſtice, & to be brought to further puniſhment if he deſerue it. In the mean time he hath been expoſed to all the ſufferances, dangers & extremities, that want & diſlike of thoſe, neere whom he hath been forced to liue, haue caſt him vpon. Adde to theſe, invitations that cannot faile of having been offered to a perſon whoſe parts & experience in the world are ſufficiently known. Yet all this hath not begot any impatience in him, nor tempted him to ſteere any other courſe, nor made him ſlack in endeauouring to do very important ſeruices to the ſtate (as ſeuerall in the Parliament do know very particularly) And, for a plenary proofe & euidence of this candor & integrity to the ſtate; they all know that during theſe 5 years that he hath been returned from Rome, in which time ſo many diſcoueries haue been made of the cloſeſt mens darkeſt tempers & deſignes, by

d. VVhere was that credit of which he boaſted whileſt he was in Rome with the Prime Independants.

by the taking of so many papers, by the surprising & examining of so many of their Enemies Agents, & particularly now at the vpshot of all by the perusall of all the King of Scots papers, & of all his secretest frends letters to him, from his first entrance into affairs to this last attempt (taken at Jersey; Not the leste shadow appeareth of any thing to be suspected *e.* in Sir K. D. which is an argument of so great an Innocence & integrity & soundnes of hart in him as bloweth away & cleareth any mist of suspition that vpon any doubtfull action of his, long since done, may be raised against him.

Therefor, vpon the whole matter; since acts of state in punishing eminent persons, are to be looked vpon rather as publike medicines & examples for the future, then as expiations for particular offences past long agoe, (which is too narrow a consideration for the supreme body of a great state) certainly it belongeth to the maiestie & honorablenesse of such a noble state as that of England, to pass generously over such few dark steps of his life as necessity did long since cast him vpon, & that peradventure some narrow & scrupulous natures might a while stick at; And resolue to make vse (some way or other) of the tallents of such a person, as all men know hath been in a course that may haue enabled him to be serviceable to his *f.* country; Or at least to allow him to live quietly & retiredly vnder the protection of the state, which he has been so industrious to serve (and with no small hazard to himselfe) as severall in the house do know Sir K. D. hath been. This proceeding will win the affections of multitudes, *g.* when they shall see that, even in doubtfull cases, a good temper of their minds will draw vpon them the benignity & favour of the state; & that all men are not exposed indifferently to the lash & seuerity of the laws but that the state is so generous as to make favorable constructions of such enforced actions as the necessity of broken times haue cast well-meaning men vpon

e. This proueth, that the Royal Party had little esteeme of Sir K. D.

f. He hath a great esteeme of of his owne parts as also Blacklo. *But I think nobody else esteemed him.*

g. He thinks the world much concerned for his case: so a boy who sold matches in Paris *falling into the* Seine, *& being in danger of drowning sayd*, what wil becõe of Paris if I am drowned?

vpon, to keep themselves aliue in a storme; which admitteth not a regularity in euery piece of a mans behaviour: It will settle many wavering harts: It will secure & quiet many mens fears: And in a word, it wi'l worke a like effect in the state of England, as the absoluing of Fabius Maximus did in the Romane state; which is so judiciously observed by one of the wisest historians that ever was, in these words: *Non minus firmata est Respublica Romana Periculo Quinti Fabij Maximi, quam supplicio miserabili Titi Manlij.* The freeing of men (who have merit or ability to plead for them) from punishment, in doubtfull cases; conduceth as much to the setling of the laws & Justice in a cō non wealth, as the pūishing of guilty persons.

If there should be any clause in the exceptions of the Act of Oblivion, that may possibly be contrued to reach me (in case my business be not ended before it come out) Methinketh it should be a very good ground for my frends to move the Parliament in my behalfe, that when so many thousands of delinquents are made happy by the grace and pardon of the state, it doth not suit with their high goodness & nobleness & gentleness, to let a person remaine in want & miserie & all kinds of discomfort (through some casual shortness of the act of Oblivion in his particular) that hath shewed so much constant affection to the state; And is therefore looked vpon with great animosity by the enimies of the state.

Paris 27. March. 1652.

In Mine of the 20. I sent you the heads of such considerations as I conceave are most important for my frends in the house to reflect vpon; who, as being the judges of my cause, are to consider & speake of it in a higher straine and

and vpon nobler & larger principles, then belongeth to Advocates or lawyers in a plaine way; who attend only to what is positively proved in that precise cause which they plead in; without looking so far to the consequences & dependance of it, & to the Rules of Generosity that belongeth to a state or to a King. For I make account, that the Senate of Rome (vnto which ours now is conformable) or Julius, or Augustus Cesar; were swayed, in cases pleaded before them, by other & hygher notions, then such as were to governe the private Tribunals vnder them.

Paris 30. March. 1652.

I have no more to adde concerning my business, but that you put my agents in remembrance of a consideration I have often writ vnto them; which I conceave is one of the importantest & most mouing ones to get me a good dimission of my sequestration, that can be vsed. And it will come seasonably in, at the close & winding vp, after the justice of my case hath been made to appeare by some frends speaking in my behalfe in the house. And it is; to represent to the state that in freeing me of delinquency, & in taking of the sequestration of my estate, they relinquish nothing that they already haue; nor do give me, or part with ought that they have possession of, or can ever be in away or possibility to possess, but by first enabling me to be owner of it. For, my estate is now out in morrgage, & engaged for other debts that must succeede the mortgage; so that nothing will be to come to me (and consequently not to the state neirher) in 20. years, & more, if it be let lye as it is. And all this while they haue no tye vpon my good behaviour; for, whatsoever I should do or attempt, I can be in no worse case then I am. Whereas setting me vpright. And vpon faire termes with

the

the world, they will put me in a cõdition to make me vse industry to recover what I can of my estate, & to pay my debts vpon better aduantage then to let them eate themselues out; And my Mother will do something for me, when I may be better for it. And thus the state will haue a solide tye (of some considerable fortune) vpon me, to oblige me to duty & respectful behaviour to them, as well as the motiues of affection and honesty in me.

On the back: Reflections vpon my case for some of my freinds in the house. Sent to my Cos. Digby, & my son 20. 27. & 30. March 1652. All in Sir K. D.'s hand.

This Letter is not printed in the order of its date; but after that other of the 21. Feb. 1650. It being a further explanation of it.

Sir K. D. to Monsieur Du Bose.

Sir *Epist.* 43.

I cannot forbeare writing to you; & yet I know not what to say. Such is the effect of extream greifes, that they can neither be silent, nor speake to the purpose. In a letter yesterday from Mr. Holden I received newes of the tragicall accident befallen in your family; which almost strucke me dead too. Beleive me, Sir, I beare a great share in the excessive greife, you most needes haue vpon this occasion. As soone as I could recover my selfe out of my astonishment, I betooke my selfe presently to adore his Providence that keepeth an exact account of every hayre of our head, & without

without which not a ſparrow falleth to ground. In a deepe & entire reſignation vnto that, is al the comfort we can find in ſuch bitter ſtroakes. I wiſh you as many helps, & as great & true ones as I can to my owne hart. But leaſt I ſhould be importune to you, holding you too long with my broken ſighes, I will turne them from you to God Almyghty in your behalfe; who only can give eaſe to your Juſt ſorrow. Whiles I ſhall haue a deepe ſenſe of all that concerneth you, & ſhall ever be

Sir your moſt humble & moſt faithfull ſeruant
Kenelme Digby

Calais the 9. Feb. 1650.

On the back: To Monſieur Du Boſe, when his ſon killed his owne ſiſter (that was with child) & then himſelfe.

Sir K. D. to Mr. Blacklovv

Calais 25. Feb. 1652.

Moſt hononred Sir *Epiſt. 44.*

Your letter of the 21. Decem. appeared to haue made a circuit about, for it was of an old date before I received it. And it hath layne longer by me: for I made account every weeke to haue from *England* meanes to anſwere it better then by bare acknowledging the receipt of it. But it is Gods will, that when my deſire is ſtrongeſt & my owne neede, & my beſt frendes moſt vrging, I ſhould then be moſt deſtitute & forſaken. You would not eaſily beleive what diſtreſſes & wants I have endured here, even in ſuch neceſſary thing, as a perſon

a perſon living in the world, cannot well be without. His bleſſed name be prayſed forit. My Mother aſſiſteth me what ſhee is able. But ſhee is in a pittifull ſad condition her ſelfe: God helpe her. My frendes in England bid me hope for a ſpeedy releiſe out of my eſtate. But as yet it cometh not. And there is great animoſity againſt me. I do what I can, & vſe all the Art & Dexterity, I am capable of, to become maſter of ſome thing, that I may tranſplant it among *Chriſtians*. But the tyde runneth ſtrong againſt me. Yet I am confident, that with patience, & with conſtant & ſteady vſing thoſe induſtryes I purſue, I ſhall bring my buſineſſe to a reaſonable iſſue. In the meane time I ſuffer not a little. I thank God my doing ſo is not the leaſt trouble, or affliction to my minde. Nor, in regard of my ſelf ſingly, would I caſt away one bare howers thoughts, or care to remedy it all. But I conceive it is my duty to vſe thoſe diligences I doe: for I ſee very great goods that I myght ſet on foote, & advance, if I had my owne transferred into theſe partes. God hath bin very mercifull to me in weaning me by little, & little & in proceſſe of time, & by an admirable providence, (that I can reade plainely in the great variety of accidents which have b fallen me) from all deſires, & affection to the world: not by a deepe melancholy, vpon any ſharpe misfortune, as once before, which made onely the preſent face of things become diſpleaſing to me; but by a through Change of my taſte: *a.* not wrought of a ſuddaine; but after many viciſſitudes in a long courſe of time, vpon mature, & deepe conſideration of the emptineſſe, & vnſatisfyingneſſe of preſent, & fading goods, & of the reality & fullneiſe of future ones. I long to be, where I may be inſtructed by you at leiſure, & att full of theſe things: for I beleive I am growne more capable of them, then you have ever yet kuowne me to be: I find in my ſelf the powerfull effects of *ſolitude*, & *ſilence*: which I enjoyed (vpon the matter) now above a yeare. In which time they have much ripened the ſeedes, that have bin

a. Here are good diſpoſitions to vertu, if he had fallen vpon an orthodox, & able Inſtructer.

bin long ſowed, & ſlowly growing in me. For though I haye bin often obliged to negociate my buſineſſe with others (& other conuerſation then ſuch I have avoyded, & have not had) yet that hath not at all ſlackened or layed a ſleepe my love of retirement. But rather hath much encreaſed it, by reaſon of the diſpleaſingneſſe, & vncouthneſſe of ſuch employments. Thoſe only which be pleaſing ones, do endanger the relenting, or eneruing of ones minde. Yet withall the diſtaſtfull buſying of ones thoughts doth beget a diſorder in ones ſoul, which hindreth it from being efficacious in good, though it win it not to a compleaſance in what is bad. So that beſides my naturall incapacity & weakeneſſe, the duſt that is rayſed in me by irregular motions of buſineſſe hindreth me from aduancing much, though through the miſt of it I deſcry which way my Journy lyeth. *Paciencia con la Paz* (that *Gregory Lopez* ſo much recommendeth, & that I hope I am not farre from being in a condition to be able to enjoy) will aſſuredly allay the one, & in the other I promiſe my ſelfe a happy betterment by your charitable helpe. What may be done at a diſtance, cannot be (I confeſſe) ſo efficacious there vnto, as what I ſhall learne from you when we may *notas audire & reddere voces*. Yet in the meane time I will beg of you to ſett downe in writing ſome ſuch conſiderations, as you who know my palate, & grounds (as having formed the one in me, & given me the other) may judge will be profitable & mouing to me. Without ſuch I ſhould, not lye, if I ſayd, that your redeeming me out of vulgar ignorance, hath bin in ſome regard a misfortune to me: As the cure of madneſſes was to the poore wretch, who then ſaw his miſery, whereas before he lived contentedly, ſo your vnſieling my eyes hath rendred thoſe motives of Devotion, & Charity which worke ſtrongly vpon others. Moſt vnſavoury, & flat to me, and ſuch as will by no meanes downe with me. The only way to releieve me out of this diſtreſſe, is to give me ſolid & tru ones. I acknowledge I am not altogether vnprovided of ſuch from you.

But

But I would be glad to have a compleate body of Conſiderarions & Meditations vpon weyghty and ſubſiſting groundes, to rayſe a ſtrong love of the *Vnum neceſſarium*, & a prime and cloſe adheſion to it. When I reade in the ſpirituall bookes I meete with, *b.* how pleaſing ſome actions are to God almyghty, how diſpleaſing others: how he puniſheth theſe, how he rewardeth the others: how the merits, & price of Chriſts paſſion is to be applyed to vs, how ſtrict a Judge he will be, how materiall actions, & *opera operata* do cancell ſins, & encreaſe Grace, & what they deſcribe Grace to be, I grow froward, & am rebutted with Devotion, inſtead of being inflamed, as they intend it. Such diſcourſes as vſually dry ſpirituall maſters are ſtuffed with, do move me as much, as Rhombus his Mocke-oration in Sir Philip Sidny's entertainment of the Queen (as intended by a fooliſh Pedant, for a paterne of Eloquence) did move the hearers. Yet I acknowledge that all they ſay of poſitiue doctrine is tru: but God knoweth it is tru in a quite other ſenſe, then as they afterwards explicate it. They vnfold theſe hygh, & excellent Myſteryes (out of the knowledge whereof reſulteth our way to beatitude) in a pittifull low ſtraine, proportionable to their Narrow capacityes, & meane learning. I would have them lively delineated accordingly as truly they are, without any figuratiue ſpeakings, & doctrines grounded vpon the miſtaken ſenſes of the words, which in their genuine ſenſe we are bound to beleive. I would be glad to *c.* ſee the whole oeconomy of Gods making & ſaving vs, & the conſiderations that are entayled vpon that (as what he is, who we are, & the like) orderly ſet downe, in the method of Cauſes, & effects connaturally relating to one another: & due reflection vpon them, to ſtirre vp affections, & reſolutions in vs. And for a crowne of all, what is to be done on mans part, & what conſiderations he is at laſt to fix vpon, to bring himſelf into a diſpoſition to receive at Gods liberall hand (which is never ſcanty, where it finds adue preparation) the gift

b. Here he gathers ſuch opinions as were inſipid to his Palate, by reaſon of the taſt. Mr. Blacklo had framed in him. VVhich (opinions) being for the moſt part taken out of Scripture, & commended therein by the Holy Ghoſt, it is a blaſphemy to vilify or contemne them.

He blames, that in ſpirituall writters, ſome Actions, are ſayd to pleaſe God others to diſpleaſe

giſt of contemplation, & of prayer without intermiſſion, that S. Paul recommendeth vnto vs, & that the prodigious *Gregory Lopez* ſo hyghly practiſed. When one tells me barely, you muſt do ſuch an action, beauſe God commandeth it. Or forbeare ſuch a one, becauſe he forbad it, alſo he will be angry with you, & caſt you into Hell, to be tormented by vgly Divils, & burned with fire & brimſtone, & that if you will ſay ſuch prayers, & communicate in ſuch a Church on ſuch a day, you ſhall gaine a plenary Indulgence, & thereby balke Purgatory. I grow ſicke with hearing him, & my head aketh, & I become as one that ſhould ſtand in neede of ſome hygh Cordiall, & a ſilly Phyſitian giveth him ſmall beere to comfort himſelf with. But when one ſheweth & conuinceth me, how no created *d.* good can ſatisfy, & fill the infinit capacity of the ſoule, & that what affections ſoeuer it goeth out of the body with, *e.* they reaſe eternally indeleble in it, & that the Activity of aſeparated one is infinitly beyond what is in an imbodyed one, whereby the pleaſure & ſorrow of it becomes vnexpreſſible, then I confeſs, he ſetteth me on fire to learne carefully what affections, & Judgments I am to ſtore my ſelfe with in this world: & he maketh me deſpiſe & hate all the obiects I conuerſe with here, which may hinder me from happineſſe hereafter. When he goeth a little furder, & makes me have ſome glimmering of an infinit good, that will not only fill, but infinitly overreach the vtmoſt capacity of the Largeſt intellectuall created nature: In whom the goodneſſe, beauty, order, & excellence of all creatures is reſumed in an infinitly hygher ſtraine, then ſhineth in them, and whereof what they have are but faint ſhadows, & ſtreaming from that ſubſtantiall fountaine: To whom all time, place, & Actions are preſent, as flowing in an vnconceivable manner from him, from whom all things that are haue received their being: And that all theſe truths, & that infinit others do ſpring vp in vs from the conſideration of this ſimple ſelfe-Being. And

him. And why ſhould they not ſay ſo, ſeing God commands ſome, & forbids others, & by conſequence is pleaſed with the firſt, & diſpleaſed with the ſecond? And he puniſheth *the later ſort of Actions, & rewardes the former, we reade Mat. 25. And that he is* a ſtrict Judge, *is cleare, for he will exact an account* even of every idle word. *Mat. 12. 36. That* aliqua opera operata, actiõs themſelfes,

that

cancels ſins, & encreaſe Grace, *is defined in the Council of* Trent: *& by them, & our owne* ſupernatural Actions, *done in obedience to the Law of God,* the Merits & price of Chriſt's Paſſion is applyed to vs, *as we learne from the ſame* Council. *Vvhy he ſhould loath theſe (which he owneſ to be Truths) ſeing the Holy Ghoſt, & the increated wisdome did vſe them, as Motiues to* vertu, *I cannot ſee, but* that our vnderſtanding, & ſoul & Being will be ſo enlarged, & ſtretched out by this ſelfe Beeing, & eternall truth, as to become one with it, & be in a manner transformed into it, if we ſet our harts entirely vpon it, & make this affection the principle from whence all our actions proceede, & baniſh from our commerce all thoſe objects that may draw vs an other way. I then grew weary of the wofull, & wretched employments the Earth confines her children vnto, And I become impatient, that I find none to deliver me from the body of this death, & to releaſe me out of this priſon, that I may take my flyght to that happy ſtate I ſee befor me. And this I ſay only to give you ſome hinte of what it is I would be att, wherein I crave your aſſiſtance, & inſtructions. I doubt not, but you haue framed vnto your ſelfe an entire ſeries of ſuch conſiderations; and have at leaſt beaten them often in your dayly thoughts. But if you have not as yet committed them to paper, or reduced them to an ordely methode, it will not be time loſt to your ſelfe (whiles it will be a great charity, & contentment to me) that you vouchſafe att my requeſt to take your pen now & then (when you have entire leaſure, & diſpoſition of minde for it, & compoſe them into Meditations, & divide them into points, and ſeverall jointes: and ſet downe practically thoſe particular and familiar rules, which are neceſſary for one that intendeth a true ſpirituall life, after an intelligible, & ſolide manner in the moſt efficatious way he can propoſe to himſelf, capable of. It may paraduenture ſeeme vnto you (if I haue not expreſſed my ſelfe well) that I entreate what you have already done, in that excellent treatiſe you wrote ſome yeares agone to me: (which I would to God you would give me leave to publiſh in print for an vniuerſall good) But you ſee I haue my thought vpon that whileſt I deſire this, & therefore you will conceive it is ſome thing elſe, which I now deſire. That is a compleate & perfect peece in its kind. But to form a compleate ſpirituall man, it requireth this other be added to it.

That

That anatomiſeth thoroughly the theory of what is to be aimed at in a ſpirituall life, & extendeth to the practicall part likewiſe in ſom degree: but it deſcendeth not to ſuch particulars, as I wiſh to have, & neede. It leaveth off there, after it addreſſeth to them in generall. To do this will be no tedious, nor voluminous work. A few conſiderations well choſen, & well purſued will ſerue the turne. And a few Rules will be ſufficient to practice. In the making of which let me put you in minde of what I have often heard you ſay in commendation of *Sales* his Introduction, that you judged it the beſt book hath been written of that kind, becauſe it deſcendeth to ſundry minute practicall directions, which have a great influence vpon ones actions, & which all other writers doe ſlide over. When you ſhall take this matter into your thoughts, I beſeech you employ them alſo particularly in compoſing ſome meditations for receiving the B. Sacrament, *f.* to inſtruct one to performe that bygheſt action of Chriſtian Religion in ſuch manner, as one may hope to obtaine by it the happy fruit of it. I am now the more emboldened to entreate this Charity of you, becauſe I vnderſtand you are ere this or are expected at Doway; where (for the time you deſigne to ſtay) your minde will not be ſo much in ſuſpence, & diſquiet about diſpoſing of your ſelfe, as whiles you were in Holland. I ſhall be glad to heare from you, of your being there, & how long you are likely to continu ſo, & how you doe, & are in circumſtances to your liking. What *g.* becometh of your Divinity? And what of your Geometricall Propoſitions, that in your laſt, you told me you were publiſhing? I pray you caſt now to looſe as little time, as you can from the great deſigne you have projected. And remember the firſt line of Hyppocrates his Aphoriſmes: *Ars longa vita brevis.* What cometh of me, you ſhall heare from time to time. If you be at Doway, I pray remember my reſpects & ſeruice to worthy Doctor Hyde. And recommending my ſelfe to your good prayers

but that his ſtomack, & Palate was very much diſtracted, & cut of taſt: Otherwiſe how could thoſe things recorded in Scripture, as vſefull to Piety, make him forward, & be rebutted with devotion?

c. What he here deſires; viz to ſee, the Oeconomy of God's making & Saving vs: what he is, what we are, &c, orderly ſet downe. he may find it orderly ſet downe in the

ſpiritual Exerciſes of S. Ignatius, *or any of thoſe others who follow him: & that with ſuch reflections, as may move vs to imbrace that* vnum neceſſariũ, *in caſe ryghtly applyed. But all theſe humble, plaine & ſubſtantiall Conſiderations, in thoſe workes are faſtidiouſly deſpiſed by the* Blackloiſts, *as they were in* Scripture *by the* Pagans, *both out of a motive of* Pride, *& of their owne contempt of what had not the character of the ſpirit, which animated them. Albeit God knows, of all the conſiderable number of men in the world, the* Blackloiſts *haue the leaſt reaſon to harbour ſuch diminutiue thoughts of others, who are no ways inferiour to their beſt, ether in* Piety, *or* Learning. *I will ſay nothing of the Diſciples, their maſter himſelf what hath he of his owne beſides ſhamefull errours? VVhat is good in him, is tranſlated from others, & impayred by the tranſlation. He hath printed a ſmall book of* Meditations, *all borrowed of & to be found in the meaneſt of thoſe Authours, whom Sir K. D. treates ſo contemptibly, except ſome vnchritable (& therefore very vnfit) reflections on* Religious vertues *ſo that nothing but their ignorance occationed the groundleſſe eſteeme they haue, for that Perſone. Now ſi* Lumen quod in te eſt tenebræ ſunt, ipſæ tenebræ quantæ erunt? *If their Doctor be ſo ignorant, what are the Diſciples? If their* hygh Cordial *be ſuch* dead Beere, *what is their ſmall* Beere. *To vſe his compariſon.*

prayers, & craving pardon for my tedious letter, which is ſpun out to this length before I am ware, I reſt

Your moſt affectionate & moſt obliged humble ſeruant & tru frend Kenelme Digby

Father Clarke at Newport deſireth much you ſhould ſee his Poeme, which he hath now finiſhed, & put his laſt hand vnto it, vnleſſe you cut him out new worke. I write nothing to you, of Monſieur du Boſe, becauſe I make account Dr. Holden doth all that is requiſite. He is very bare of mony (as we are all at preſent) & hath had lately a very great affliction in the loſſe of his children? And what ſay you to him? Thoſe of his coate ſpeake wonders of him: but you know their geeſe are all ſwans. And by the bulke of his book (as it is deſcribed to me) I ſhould ſuſpect, the Authour is too heauy, & hath too little fire for ſo a very ataske.

On the back: to Mr. White 25. Feb. 1650.

That

d. That no created good can fill the capacity of our ſoul, *is no new thought of Mr.* Blacklo. *S.* Auſtin *hath it:* Creaſti nos Domine ad te, & inquietum eſt cor noſtrum donec requieſcat in te. *S.* Bernard, *our ſoul* Creatis rebus occupari poteſt, ſatiari non poteſt. *Theſe & many ſuch are cited by maſters of ſpirit, in the contemplation of the love of God: of whom Mr.* Blacklo *Learnt it. The ſame I ſay of theſe other Conſiderations, of the* goodneſs beauty, order, & excellence of all Creatures in God, *that Infinit goodneſs, beauty, &c: in all which Mr.* Blacklo *had been in the dark, if he had lyghted his taper at their Torch.*

e. But it is peculiar to Mr. Blacklo *that* all the ſoul's affections when ſeparated from the body, remaine indeleble for all Eternity. *And that all its torment is to retaine theſe, As he ſays, tho he teaches, the ſoul joys in them, & in all other qualitys, it poſſeſſes, as much as they deſerue, altho they deſerue more joy, then all this world can afford: this I ſay peculiar to him, & is ſo far from diverting men from vnlawfull affections, that it is no weake incentiue to them. For as Saints Loue God, & loue this Love of God, & deſire it may neuer be changed; So wicked men Loue vnlawfull obiects, & Loue that Loue, & deſire it were perpetuall, & are cooled in their Love when they think it may be Changed. And were men perſwaded, there was no other Hell, nor other paines in Hell, but to enioy theſe Affections; nor Ioys in Heaven, but to be free from them, I feare many would prefer Hell to Heauen in the life to come, as they prefer ſinfull affections to thoſe which are pious, in this. And I haue knowne ſome, who ſayd, hauing reade, & weyghed theſe Doctrines:* could I beleive him I would play the Roman, & kill my ſelf. *Viz., to com ſooner to theſe Ioys which he promiſes in the world to come, even to profligate ſinners ſo weary would they be of the* body of this death, *& ſo deſirous of that life, which at worſt, is better & more happy, then all the joys in this life united can make: & yet they remaine voyd of all Loue of God, or true vertu.*

f. The receiving of the B. Sacrament, is indeed the hygheſt action of Chriſtian Religon, *by which we are in ſome manner* concorporated *with* Chriſt, *as S.* Cyril *of* Hieruſalem *ſays in his* Catechiſme. *And our ſpiritual writers haue not neglected the diſpoſitions neceſſary for it. And beſides that previous, of being free from ſin (which S. Paul requires by thoſe words:* Probet ſeipſum homo) *they require a* great Faith, *beleiving it to be, what it is, the true body of Chriſt.* 2. Great Humility, *which the Church recommends ſaying thrice:* Domine non-ſum dignus, *when she gives the* Communion. 3. Great Charity, *to anſwer*

that

that, which Christ manifested in the Institution of this Divine Sacrament, giving himself to vs. These I say we find in our spiritualists, & what Mr. Blacklo *ever did say equall to these, if he would say any thing different from them, I cannot tell.*

g. I beleive it was not long before Sir K. D. *knew the Fate of those* Geometrical Propositions, *which no sooner saw the Light, but their deformity being discovered, they were by their publisher condemned to perpetuall darkness. And doubtlesse the same Fate attends the* Divinity *of the same man: that being a like false, (& of a more dangerous nature,) thô it may be a little longer lived, because its Falshood is not so easily discovered.*

Sir Ken. D. to Mr. Iacob Boeve.

Most VVorthy Sir *Epist.* 45.

Your most obliging Letter of the 30. of Sept. had a long Journy about: for it went first to Paris, & after some delay there it was sent me hither. So that I received it not till yesterday. I have written twice to you since my arrivall here: As being confident you were restored safe to your owne home, since both Windes, & Seas & all the Elements, & whole Nature her selfe have an interest in preseruing so excellent a person, *a.* borne for an vniuersall good. But now that I reade vnder your owne hand the difficultyes & dangers that God delivered you from in your passage, I must againe congratulate & rejoice with you for so signall a deliverance. And I do pray God you may enjoy long life for the comfort of your freinds, & the benefit of all mankind: for they are not narrow circumscribed thoughts, that fill your noble breast. I would I had the soule of *Æsculapius* in me, to contribute the better to that wished end. But such poore knowledge as I have acquired by Long experience (& cheifely vpon my selfe) I shall always most readily Sacrifice vnto you.

a. VVhat a fawning hyperbolicall, abominable flattery, have we here.

Now

Now to what you enquire of me in your Letter.

Now Sir concerning the deafenes *b.* of the perſon you write of contracted ſome yeares ſince by a great cold. I conceive it likely to be ſome flegmaticke & viſcus humour, that is congealed & hardned in the paſſage of the eare, and ſo hindreth the perception there of the ayres motion. I will tell you an eaſy & familiar remedy for this: of which I have ſeene admirable & ſuddain effects, even in perſons of 20. or 30. yeares deafeneſſe. Make a poſſet drinké with one part of a pretty good ſpirit of wine & two parts of new milke, throwing away the curde. Before you vſe it, droppe a little oyle of ſweete Almends into the deafe eare, & let it ſoake in, for halfe an hour or an hour, laying that eare in a fit poſture for that effect. Then with a ſiringe without a little long pipe at the end; but blunt, ſo as to fill the orifice of the eare, to keepe the liquour from rebounding too eaſily out, inject ſome of the poſſet drinke luke-warme, do this as often as you ſhall ſee cauſe (not aboue twice at a time; but intermitting halfe a day between) & always when you have done, ſtop the eare with blacke wool dipped in a little civet, diſtempered with oyle of ſweete Almonds. If both eares needeth cure, apply it to the ſecond when the firſt hath received its injection. I have ſeen at the firſt ſyringing a hard ſubſtance two Inches long (not vnlike the pith of Elder) ſtart out of the eare.

b. I am informed this is a good remedy, & therefore I print it as ſuch. For the common good.

I would be glad to ſee an act of Oblivion, or forgetting the moleſtation of perſons that have never bin delinquents: *c.* for this is my caſe, as I doubt not of making it appear aſſoon as it ſhall be heard, which is all I Labour for, asking no favour, but only juſtice. The act to take away laws againſt *Papiſts*, concerneth me not, for there never was any proceeding againſt me, as a *Papiſt*, ſo that in that regard I ſtand *rectus in curia*. Vpon the whole matter I am confident it will not be long before I be allowed to returne home, when one of my greateſt contentment will be the happineſſe of enjoying often

c. Here we ſee how much he was miſtaken, when he boaſted ſo much of his credit with the prime Rebels: ſeing

often your excellent *d.* Conuerſation. I wrote to you from hence the 5. of this month, by Mr. *Ayliffe*: & the 7. by *Iohn Lee*. And I have with my tediouſneſſe treſpaſſed too long vpon you now. And I cannot of a ſuddaine breake off the conuerſation of a perſon I eſteeme, & honor ſo much, as I do you. I now committ you to Gods bleſſed Protection, & with all reſpect do take leave of you & reſt

Calis 11. Nou. 1650. Your moſt humble & moſt affectionate ſeruant

Kenelme Digby.

he could not obtaine from them ſo much as ſecurity for his owne perſon.

d. He continues in his abject ſordid flattery.

On the back: To Mr. Jacob Boeve 14. 9ber. 1650.

Mr. Blacklovv to Sir K. D.

Moſt honoured Sir *Epiſt. 46.*

Yours of the 12. of Nou. came to me on the 19. the very writing time which made me guilty of my owne ſlowneſſe to differr the anſwer vntill this next poſt. Your motion of writing a rule of Doctrine is very good & a thing I deſire to do before I ſtire out of *Paris*. But Scheper *Daniel* having brought my packet ſo late, my hands are at the preſent full with reading over thoſe papers, which I deſire God willing to print in *Paris* by your aſſiſtance. Howſoever I deſire to make it ready for your ſyght againſt you come, that you having peruſed it we may the better diſcourſe of what is contained in them, whereof you ſeeme to be curious. In thoſe papers I beleive will bee ſome things which will make the *Ianſeniſts* in part ſide with mee, & the treatiſe you ſpeake of will come out with more authority if the Authour be famed before. Beſides this my brother hath written that he thinketh to be ſhortly heere, & therefore I am not vnwilling to refreſh

ſome

ſome geometricall notions, to give him content withall. As for deſires of your returne they eaſily frame in me without my owne ſeeking, by the ſole power of the obiect. But for hopes of it, I know not how to meaſure them, being not able to judge of the circumſtances. As for my entertainment, I have more adoe to keepe of exceſſe then defect, & nothing is wanting but your company. There lyeth *Rovens* 18. livres for the *Charthuſians* of *newport* from Mr. *More* in my command, if I could gett an acquittance for which I have ſent often to *Doway*, but get no anſwer. If you can gett their acquittance ſent, I ſhall ſee the monyes delivered heere, or in *Doway*, to whom they pleaſe. No more but that I am as ever *Paris* 23. of Nouem. 1650.

Your moſt affectionately humble ſeruant
Tho. White

On the back: from Mr. White 23. Nou. 1650.

VVe ſee here a deſigne to ſtrengthen himſelf with the favour of the Ianſeniſts, which thoſe Papers would procure him: & he needed not to doubt of the ſucceſſe, they being ready to joyne with any Novelliſts, *to encreaſe the Difficultyes againſt the Church.*

Mr. Blacklovv to Sir Ken. D.

Moſt honored Sir *Epiſt. 47.*

Theſe are not to complaine of your long ſtay, the which I know to be very neceſſary, though vngratefull to him, that ſeeth himſelf by this meanes to ſpend your goods without affording you that comfort you ſeemed to ayme at in his ſeruice. But to have your aduice in an occaſion propoſed vnto

vnto me from *London*. *VVhitaker* a ſtationer, who printed my *Inſtitutiones Peripatetica* is not ſo weary of that bargaine, but that he is willing to print my *Divinity*. Mr. *Auſten*, whom I beleive you remember at *Rome*, promiſeth to be the correctour. I have anſwered for the preſent, I could doe nothing, becauſe of your abſence, & ſome engagement I had put you into. But being vncertaine of your ſtay there, I thought it good to take your aduice. I am not fond of *VVhitaker*, for I ſaw a copy of my *Inſtitutions*, which mee thought were nether good paper, nor correctedly printed. But likewiſe your laſt letter hath put me out of hart with *Ieſſe*, ſeing you characterize him to bee the *proprius* of the *fraterie* which ſuppoſed it is impoſſible the book ſhould not be ſuppreſſed before divulged. The reaſons for which I deſire your preſence before I reſolue this affaire are cheifly two. The one to conſult what were beſt for the book, & the divulging it here: which I think to bee a circumſtance of importance, & may be beſt don now when the *Ianſeniſts* begin to print bookes without approbation. The other is that your ſelf myght have the peruſing of it whileſt I am with you: for beſides the ambiguityes which I myght cleere to you, I apprehend you may finde in this book what you wrote to me for in *Dowaj*: for I account tru *Divinity* to be nothing, but the vnueyling of thoſe conſiderations which God hath prepared for the ſteering of our ſoules * to its laſt End. This is my Propoſition: the Judgment yours, I to obey as

Your moſt affectionate & humble ſeruant

Decemb. the Laſt. Thomas White.

On the back: from Mr. White 31. Dec. 1650.

* *This is tru. & appeares eminently in the writings of the Fathers. & ſeverall ſchoole Divines, if not all. Yet how far Mr.* Blacklos Divinity *is from that, I refer to the Iudgment of thoſe who have reade it. I neyer knew any one the better man for reading it. It nourishes*

Pride

Pride, Faction, Contempt of Superiority, ſtubborneſſe in judgment, & will, extirguiſhes feeling Devotion, & ſenſe of Piety, & diſpoſes to ſchiſme, and herely. *It may be knovvne by its fruits. For amongſt his Diſciples little of tru* chriſtianity *is to be found, vvhoſe life, is Charity, vvhich is banish't by a root of* bitterneſſe ſpringing vp out of it, Radix amaritudinis ſurſum germinans. *VVhich is knovvne by the perpetuall calumnyes againſt all who diſlike their doctrine, vvithout ſparing even the eminentiſt Men amongſt their ovvne Brethren, as vve have ſeene in Dr.* Holden *againſt Dr.* Leybourne, & *do dayly ſee, & heare in the ordinary diſcourſe againſt* Regulars. *Can the Tree be good, vvhich brings forth ſuch* anti-Chriſtian Fruite? *See my annotation on Sir K. D.'s Letter 25. Feb. 1650. you will there find ſome reaſons, vvhy this man's Diuinity is contrary to tru Piety. Indeed two Paſſions have a maine influence on all our Actions,* Hope & Feare *vvhich may be termed the two vvheeles, on vvhich all our Affections turne, or the two generall fountaines of all our Actions. By theſe God himſelf in his Divine Scriptures Endevours to debarr vs from bad, & ſtirr vs vp to good Actions. (vide Eccli. 15. 18.) Setting before our eyes the Greateſt of* Evils, Hell fire *deſigned for the vvicked: & the greateſt of good things the* Heavenly Kingdome *prepared for the good, & vertuous. Mat. 25. 34. & 41. Now this* Hope, & *this* Feare *is extinguisht by the Doctrine delivered in this* Divinity *of Mr.* Blacklo: *vvhich containes nothing, but meere* Philoſophical Notions *mingled vvith ſome terines taken out of* Chriſtianity, *or Scripture, but handled more as a proud Pagan then an humble Chriſtian: & ſavouring more of an Epicurean Libertiniſme, then Catholick ſubmiſſion of the vnderſtanding to the yoake of Faith. This ſentiment all muſt frame of it, vvho read it vvith a mind not prepoſſeſt; but at liberty to judge of it, & not ablind ſubmiſſion to his ſentiments, vvhich is due to none but God, & his Church.*

Mr. Blacklovv to Sir K. D.

Moſt honored Sir *Epiſt.* 48.

Theſe are to accompany my Brother for bienſeance, your goodneſſe not permitting that he ſhould need any company. Withall to have aduice about a little treatiſe I intend to print vnleſſe

vnlesse your opinion be contrary. I intend to call it *Institutionum Peripateticarum pars Theorica*, & if you like of it, I would add that it is admentem of the authour of the Immortality of the soul. There will be some matter of which our Divines may except against *a.* but peraduenture will not whilest I live out of Action, & therefore I aduertise you, that you be not engaged vnawares, although for all this title you may disavow any part of the doctrin, seing I may mistake your minde. I think the book will be at the hyghest a *Cardescu* book. I could wish therefore to know how many you would advise me to print, 750. or only 100. for frends. This later way the cost will be less but wholy lost. The former way, if I can putt them of, there may be some profit. But my writings are such *b.* as take with few. For other things my Brother can give you a better accompt then I whose chief worth is to bee ever, (2. of July)

Your most humbly affectionate freind & servant

Le Blanc.

Nothing on the back, anciently. I suppose it to be of the year 1651. seing on nou. 23. 1650. he spake of his Brother as to come, who now was past.

a. He guesses very ryght: for aspirit of singularity, & Novelty accompanyes him in all his writings: which must needes give occasion of exceptions to Divines; who are taught to tread in the footsteps of their Ancestors, & cumdicunt novè, non dicere nova, as Vincentius Lirin. Hath it, to deliver old things in a new manner.

b. No great wonder: for he writes vnknowne Doctrines in an vngratefull, insipid stile. Dr. Holden in a letter to Sir K. D. of the 9. of nouem. 1646. says: I feare that Mr. White will neither accept of the place you designe for him, nor will be fit for it. It is lippe learning which prevailes amongst men: & we have so few mortall Angels, that all invisible knowledge is for the Deserts. *Thus he, speaking of the obscure & vnpleasant way of delivering his minde vsed by Mr.* Blacklow *both in ordinary discourse, & writing. which way rebuttes those, who retaine to themselues a Liberty of discerning Gold from Copper, Truth from Fables, yet hath beene of as great vse to entertaine his Disciples in the admiration of his sentiments, when they were but trivial, or worse, as the obscurity of the oracles meeting with minds prepossest with an opinion of their Truth, served to entertain the Deluded Idolaters in that erroneous veneration, althô the answer were such as did not surpasse the reach of an ordinary wit accompanyed with craft.*

Most noble Sir *Epist.* 49.

I have received your Letter by my cosen *Dormer*, vpon whom I have waited every day since his arrivall at this city, which was this day sennight, endeavouring to comply with your commands according to my power. The G. Duke, & his brother are absent from *Florence*, & have been so ever since he came, & so he could not come to kisse their hands. But this will be supplyed at his return, for he intends to passe all the summer in this court. This morning he is gone for *Rome*. Thus much touching my cosen *Dormer*, & the obligation I have to serue him vppon your recomendation. But there is another favour for which I connot render you sufficient thankes, which is the present you were pleased to make me of Mr. *Blacklo* his Learned *Divinity* which at last I have received together with his other *Opuscula*. I did not thinke to have given you an account of this, vntill I had peruled them all, but I find that the worke is too tough, to be run over cursorily, it must be reade with attention. I know not how it will relish amongst our *Italian Divines*, especially when they reade his doctrine of *Purgatorye*: as yet I hear no talke of it, it seemes either that they have not seene his book, or els they find it too hard a taske to reade it over. For my part I do not see how it can stand with that maxime of *Tradition* *a.* which is the ground of all our beleif.: & although some of the ancient Fathers myght have beene of the contrary opinion, *b.* yet that ought not to prejudice the present doctrine which for many ages hath been held *nemine contradicente*, & hath beene Confirmed by the vniversall practice of the Church. For vpon the same ground it myght be denyed also, that the Saints departed shall see God before the day of Judgement, for the same Fathers were also of that opinion. Secondly *c.* if all shall remaine in *Purgatory*

a. Mr. Fitton *dislikes* Blacklo's *opinion of* Purgatory. His first reason.

b. This is not true, for not one of the Ancient Fathers held what Blacklow teaches of Purgatory.

c. His second reason.

Purgatory till the day of Judgement, without any alteration for want of their bodyes to worke it, what avayleth it to pray for ſoules in particular, & yet it hath been practiſed in the Church for all ages from the times of the Apoſtles.

d. His reaſon. 3. 3ly *d.* Mr. *Blacklo's Purgatory* as I conceive it muſt needes be moſt grevious to thoſe, who have moſt *Charity*, & were leſſe charged with ſinnes whileſt they lived in this world, in regard that they have a greater deſire to ſee God, then one who hath leſſe charity & conſequently a greater pain, then ane, who hath Leſſe: & yet the one is to endure as long as the other.

But to let this queſtion paſſe till I ſee Mr. *Blaklos* book, which I vnderſtand he hath written of this ſubject. I ſhall make bold to beg a favour of you for my owne particular, having vnderſtood from my coſen *Dormer* that you intēd ſhort-to ſee *England:* wherefore you may be pleaſed to know that there is a debt due to me--&c, with my moſt humble reſpects to your ſelfe, I remaine Florence 30. oct. 1653.

Your moſt humble & moſt obliged ſeruant Peter Fitton.

On the back: from Mr. Fitton 30. 8ber. 1653. Of Purgatory &c.

A Letter of the chapter to Abbot Montagu about his being Bishop.

Honourable & Right Reverend.

Epiſt. 50.

We have according to our Order formerly obſerued by our Generall Aſſemblyes nominated ſix to be preſented at Rome our

out of whom a Biſhop is to be elected at his Holineſſe his pleaſure; & with an vnanimous vote your Honourable Self in the firſt place. Of whoſe vnexceptionable worth, & inclinations towards our Chapter, & Body wee have that aſſured eſteeme, that our naming any other beſides is rather an effect of our reſpects to His Holineſſe, then a deem'd competition or ballanceing of any ſecond with your worthieſt ſelf. We heartily wiſh there were no more difficultyes to be overcome, then on our ſides; where the reſolution was ſo readily, & heartily made, that it was not judg'd worthy to admit any the leaſt debate. Perhaps we may feare ſome difficulty at Rome to obtaine that Authority, which onely we dare admit, that is an Ordinary, or Biſhop; but we more fear a modeſt diſinclination on your part; whoſe very name and Perſon wee with good reaſon hope might otherwiſe bee a meanes to obtaine vs the thing wee ſue for. We become therefore humble ſuppliants to your Lordſhip by your goodneſſe, & by the affection you bear towards vs your Brethrren, (of which we are very confident) that you would pleaſe if his Hol. ſo think good, not to refuſe a Charge, for which inward perſonall Endowments concurring with circumſtantiall conſiderations repreſents you to the eyes of the world as every way moſt fit. The reſt of our Conſultations & Orders, your Lordſhip will vnderſtand from our Common Letter, which accompanys this, & from our Agent, Mr. Holt; whom we have enjoined to communicate our Intentions particularly with your ſelf. Recommending the welfare of our Chapter, & Body to your Lordſhip's Condeſcendency to our Petition & your ſelf to the Protection of the Almyghty, we reſt

Your Lordſhip's moſt affectionate Brethren & moſt humble ſervants in Chriſt

Humphrey Ellis Deane. By order of the Deane & Chapter

Aug. 23. 1667. John Holland Secretary.

Note: This Letter is a forerunner of ſeverall others, & mentioned in them, & for that reaſon is here publiſht.

29. July 1667.

My Lord *Epist* 51.

This day only I receiued your Lordſhip's ciuill Letter in one from Monſieur *Tilier*, to whom I am extreamely obliged for his ciuility & curteſyes towards me, in ſo much that I beleiue with the helpe of your Lordſhip's intereſt my petition preſented to his moſt Chriſtian Majeſty, & the Queen in order to this Community may find the ſucceſſe we deſire. As to the Information your Lordſhip mentioneth, my Letter to Mr. *Clifford*, & Mr. *Carre* will doubtleſſe afford fullneſſe of ſatisfaction vnto your Lordſhip, & our good frend Dr. *Gough*. As to my proceedings to expulſion, truly tis not in my power to expell *a.* any *Alumnus* without expreſſe order from the Cardinalls of the *Congregation de Propaganda fide*, to whom I haue not hitherto writ, In order to the faction *b.* Mr. Blacklows ſpirit (which is crept into this family) has rayſed to expell me, if it had power enough, & really I wiſh it had, for theſe 15. yeares I haue beene tormented with it, & would eſteeme my ſelfe happie to be ſeparated, as far, as *Rome* from it: & to that Purpoſe I haue for 2. yeares, & more Solicited our Protector, & the fore ſayd Cardinals; but now my deſign is to goe thither my ſelfe, ſince Letters will not prevayle. *Vrget præſentia Turni.* The encloſed *c.* is the paper I offred to be ſubſcribed, & twas rejected. Then I deſired of our ſpirited two gheſtly *Fathers*, which be the heades of the *Faction*, to refer themſelues to your Lordſhip, Dr. *Gough*, Mr. *Clifford*, & Mr. *Carre*. And twas replyed ſaying *will they refer themſelues to the Chapter.* Which reply did much diſpleate me. Neuertheleſs ſome two days after, they ſignified vnto

a. That Power was taken from the Preſidents of Doway, *Colledge by a decree of the* Congregation de Propaganda, *anno* 1662.

b. Seditious practices of Blackloiſts againſt their Superiours.

vnto me, that they were content to refer themselves, and write to Mr. *Carre* vnto that effect: but doubtless they have not, for they are pinch'd with the paper, & seeke evasion after Evasion. This day they offred to take the oath of *Pius* 5. *Pope* which importes a *Profession of Catholick Faith.* To which I answered that I had order from the court of *Rome* to keepe out Mr. *Whites d.* spirit out of the house; but not to offer them *Pius* 5. *Oath.* Yet I wish them to write to the Cardinals, & if that would content theire E minences, it should content me. They be at their wits end, & can invent noe lye, nor plausible evasion for their preservation. And this day they endeavoured to make a quarrell, *e.* saying I called them *Schismatickes*, for refusing to subscribe the paper. I answered I did not call them *Schismaticks*, but that they would be esteemed for such. And wished them to consult the cheife Doctors of our Vniversity, who I assured me would wonder they should refuse such a paper, & judge it an argument of a *Schismaticall spirit.* This is all I have to say at present in order to your Lordship's civil letter: relying on your Lordship's goodnes, that you will be pleased to peruse what I have sent to Mr. *Clifford*, & Mr. *Carre*, that is my owne letter, thô disorderly with my letter directed to the *Chapter*, inanswer to one they writ me, & Mr. *Gage* his Letter writ me from *Rome*, when he was Agent there: & thereby judge how prudently my sayd Letter to the *Chapter* was made the ground of a *Faction.* I professe *f.* to your Lordship sincerely I had nothing before my eyes, but an earnest desire of a good intelligence with the Sea Apostolick, & thereby vnion amongst our selves: which will never be, if we continue in this *g. Schismaticall exercise of authority & Iurisdiction.* I say *Schismaticall*, which I have always a fore concealed: & I thus demõstrate it to your Lordship.

h. Our Bishop of Calcedon was only *Delegatus habens eam potestatem & Iurisdictionem in Regnis Angliæ, & Scotiæ, quam habent Ordinarij in suis civitatibus, & Diœcesibus.* And the Pope as appeares by his *Breve* conferd on him this power of an Ordinary

c. It follows this Letter.

d. Blacklos.

e. They talke of Peace, yet hate it, & banish it from all places, where they prevaile seeking quarrels, as little agreing with their brethren as with others.

f. Dr. Leybourne's sincere intentions for the publick good frustrated by the Chapter Faction.

g. Thi is most certain.

h. Reasons, why the pretended Chapter's Authority cannot subsist. 1. The Late Bishop of Calcedon *had no power to establish the Chapter.*

Ordinary, & consequently this *Ordinary Power* was a *Personall Grace*, which of necessity expired with him. Which our last worthy *Bishop* knew *i.* well: for some yeares before his death, he ordered me, his *Grand Vicar*, as also *Mr. Clifford*, to confer facultyes to the cheife of our *Clergy*, saying: *when I am dead, I know not how they will come by them.* And therefore thought fitting to give them, when he was alive, & in power. Out of these premisses it is Evident, that the Chapter did not *succedere in ordinaria Iurisdictione Episcopi defuncti:* that *Ordinary Iurisdiction* in him being a *Personall Grace*, that of necessity expires, the *Bishop* dying. This is the doctrin of all *Catholick, Orthodox Doctors.* But now let vs suppose this ordinary power did not expire in the death of the *Bishop*; & suppose also that his *Chapter* had been Confirmed, & consequently did *succedere in hac potestate Ordinariâ*, nevertheless though it were a Chapter as good & valid, as that of S. *Peters* at *Rome*, or as that of our *Ladys Church at Paris*, it could not *succedere l. in Episcopi authoritate, & Iurisdictione extraordinariâ*, that is such a *Chapter* could not lawfully exercise their *Bishops Facultyes extra sortem*, granted by the *Pope*, vnless his *Holiness* gave express leave thereunto: & without his sayd *Holiness* Leave, & approbation such exercising of such *Facultyes* is *Schismaticall, erroneous*, & *Sacrilegious.* But our *Deane* & *Chapter* exercise our *Bishops* exterordinary *Facultyes*, give our *Bishops* exterordinary *Facultyes*, & make *Vicars*, & *Arch-Deacons* as many as they please, without his *Holiness* Leave, having never asked of him either ordinary, or exterordinary *Facultyes.* When in *England* I demanded of the *Deane*, Dr. *VVarren* allias *Ellis*, *m. quâ auctoritate, quâ Conscientiâ* he could give *exterordinary*, or indeed *any Facultyes*? he replyed, the *Pope* could not but know what they did: & that was *Sufficient.* My Lord, how deplorable it is, that such a *Clergy*, as we are, should have no better *authority & Iurisdiction*, as to *exterordinary Facultyes*, then what is *presumtive*, & *interpretative* onely, *Deus bone in qua tempora seruasti nos!* The thought

i. The Bishop himself judged the Chapter *to have no* power canonical.

k. A second reason of the nullity of the Chapter: all Doctors *condemne it,* Dr. Leybourn *after the sayd* Bishop's *Death consulted the ablest Doctors of Divin.* of this has given me often a sad heauy heart: & my Lord

I will

I willdy o. rather then breed my Children to ſwear *Obedience* to ſuch a *Chapter*: but the two *Confeſſarij*; which have ſworn obedience p. vnto it, as I am now (too late) certainly informed, have gained the greateſt part of my young *Prieſts*, & *Divines*, to ſide with the *Chapter*. My Lord I have now intrencht on your Lordſhips Patience: & therefore beg your pardon, & ſwear Obedience to your Lordſhips commands, who am in all cordiall manner

My Lord

Your honours moſt humble & obedient ſervant

Geo. Leybourne.

Divinity, & Canon-Law cõcerning the pretended Chapter: who all vnanimouſly (thõ vnknown to one another) anſwered, that the Chapter *was* Null: *which he here hints at.*

Hæc raptim.
I would willingly write my Letters twice over,
but truly my hand ſhakes, & I am ould.

The writing offered to be ſubſcribed ſent with this Letter.

Infraſcripti Præſes, Profeſſores, & Officiales Pontificij Collegij Duaci declaramus nos eſſe paratos acceptare, & ſtentaneè, & libenter amplexari eam auctoritatem, & Iuriſdictionem, quam ſanctiſſimus Dominus Noſter Clemens 9. Papa aſſignavit, & conſtituit pro Regimine Cleri Secularis in Angliâ.

Nay the chief Canons know this nullity, as appeares by the Letter of Mr. Fitton to Sir K. D.

11. *Octob.* 1647. *& the Petition of the Agent of the* Clergy, *which follows it.*

l. A third reaſon of illegality of the Pretended Chapter's proceedings, *their vſurping without any grant from* Rome, *or colour of law, the* extraordinary Facultys *granted by a ſpecial deed to the late* Biſhop. *To which no* Chapter *how Canonical ſoever, ever pretended.*

m. Dr. Humphrey Waren, *alias* Ellis, *acknowledges the nullity of the* Chapter, *of which he was* Dean, *& acted as ſuch, who only pretended the* Pope's knowledge of what they did. *But he did not take notice, that the* Pope *had expreſt frequently, nay on all occaſions, his diſlike of what they did as being* ſchiſmaticall Vſurpation. *With a like reaſon the* London Rebels *might have excuſed their ſeditious Actings, becauſe the King knew what they did, Indeed that Rebellion in the* State *againſt the* King, *& this in the* Church *againſt the* Pope, *began at the ſame time, (which is worth the noting) & was defended in ſome ſort with the ſame pretences.*

The

n. The like ſadneſs of hart this conſideration would give to all other Clergy-men, *would they weygh the pernicious conſequences, which flow from it: viz,* Nullity *of* Diſpenſations, Inualidity *of* Abſolutions, *&* Sacriledges without number, *of all kinds, which naturally flow from* vnlawfull authority, *in matters ſo* vnlimited, *as they pretend to, & exerciſe. Let them conſider what account they can give to God of the deluded ſouls, who rely on them.*

o. A zealous reſolution in the pious old man.

p. Another ſacrilegious practice, to take illegall vows *of* Obedience *of Perſons, in oppoſition to the legall authority of their* lawfull ſuperiours.

Opinion of the Clergy men in Paris Concerning the points in debate in Dovvay Colledge.

1 It appeares vpon reading the papers, & Letters directed to vs from Mr. *Preſident* on the one ſide, & the *Seniors* of the Colledge on the other ſide, that both partys have ſent their caſe to Rome: & therefore we judge it altogether improper for vs to pronounce any determinate ſentence.

a. Althô they doe not preſume to decide the difference betwixt the two contending partyes, yet they approve what Dr. Leybourne required & tacitly condemne the diſſenters.

2 It ſeemes to vs moſtneceſſary not only in regard of the vnſetled condition of our *Eccleſiaſticall affaires* in *England*, but of the Seaſonableneſſe of this conjuncture, wherein it hath pleaſed God to give vs a ſupreme Paſtour, who hath a particular inclination to helpe vs & doth at this preſent expreſſe a deſire to be informed of our affayres (as we are informed by letters from Rome) that an Agent be ſent to his Holines withall poſſible ſpeed; which Perſon *a.* cannot appeare vſefully there without carrying with him the ſignature of ſome engagement to the effect of this propoſed paper, now in queſtion, from the *Clergy of England*, & together with it from the Colledge of *Doway*, & that of *Lisbone* alſo, ſoon as it may be had.

3. In

3 In pursuance of this opinion of ours, we do presently write into England, for the hasting away of a fit Agent with ample instruction, concerning the state of our affaires & with the afore-mentione *Subscription* of the *Clergy*.

4. In the meane time for the peace of the Colledge, we desire Mr. President *b.* to suspend the vrging of any subscription, till the Agent be ready to goe with the *Vnanimous subscription* of the *Clergy*, which we hope shall be hastned with all possible expedition.

Wa. Montagu
W. Clifford
Thomas Carre Stephen Gough.

b. This provisionall advice to suspend the exaction of the subscription is no blame to Mr. President *who exacted it; but only a suspence of that affaire; to auoide greater disorders, which myght be feared though the refractorinesse of these, who having Vowed illegally obedience to the vsurpation of the* Chapter, *did adhere more tenaciously to that, then to their Duty their Lawfull Superiours, or the Pope, who appointed them.*

A Letter from Ab. Montagu to D. Ellis.

Colombe. 27. Sept. 1667.

Mr. Doctor Ellis. *Epist.* 53.

I have conceived the readyest way, to convey my acknowlegment to all our freinds, *a.* from whom I have received so great a testimony of their affection, & esteeme, is by your conueyance of my resentments, relying much vpon your particular frendship for the delivering of them to the best improvement of such a returne, & I must entreate you to represent to them the ingenvity of my perswasion, which moves me to decline the Proposition. I have declared to Mr. Car at large the reasons, that move me to this determination, and

a. He thanks the Chapter *for their kindnes to him, in naming him to his* Holines, *for their future*

Bishop: *which he vnderstood by their Letter of the 23. August 1667.*

and as he professes himself satisfyed, so he hath promist me his offices towards the perswading the rest of our frends of the justnes of my considerations in the matter: & truly for no motive but that of securing the cause from prejudices, which the notoriousnes of my person, joined with the obnoxiousnes of the office doth determine me in the declining of it.

b. He declines the Office.

Wherefore *b.* I am perswaded that vpon full discussion of the question, you will all conclude my motives to be justifyed by the sight of inconveniences, which are so visible in the exposure of my person to the view of our aduersarys, & as I presume your judgments will conclude with mine, in this point, so I must entreate your opinions, to grant me the beleefe of my gratitude in this occasion & my zealous application in all occurrencyes, wherein I may hope to honour & serve there society.

c. The intent of the subscription misunderstood by the Chapter, *as appeared by the* Instructions *given to Mr.* Holt.

I must now proceede to deliver the common sense of our brethren here vpon the consulting Mr, *Holts Commission* and *Instructions*: & we conceive you mistake vs much in the end of our proposall of the signature of that short profession of obedience to our great superior. The tru intention *c.* on our part being to conciliate & dispose the power we acknowledge to determine that sort of Government we all desire, which is Episcopall, & we are not determined by this civil aduance of our dutys, to accept that forme, which we intend to decline as much, as you, so that our propose in this generall submission in our first addresse is to dispose our judge to conforme his sentence to our conveniences, which is certainly best provided for by a generall deference to his proposalls, which doth not bind vs, as to the first offer, but rather give vs a justifiable freedome to represent our sense, in what shall be suggested to vs.

And by this so acceptable entrance into the deliberation we may be very confident, of a faire proceeding from our Judge, & of his concurrence with our Unanimous judgement: & as to the scruple of our being concluded by this civil addresse

in

in what order soever shall be first discoursed, & offered to vs, we answer that this dutifull aduance of ours doth but dispose our superior to a faire communication & debate of the matter, & not bind vs vp in the first ouertures.

For these reasons, Sir which leave no apprehension of having that government imposed vpon vs, which we doe all vnanimously decline, we doe very earnestly propose *d.* to you againe the signature of this little subscription we sent you: & to prevent all apprehension of publick offense, in the rendring such an act publickly notorious, we have conceived that expedient, which is that the submission proposed to be signed only by the *Deane & Secretary*, as the other addresses are, & this we vndertake to have approved at *Doway*: *e.* & we perswade our selves, that it will be sufficient with our superior, & cannot endanger the notoriety you object, as dangerous in this conjuncture.

d. He urges the subscription

e. Dr. Leybourne's inclination to Peace on any just termes, not doubted of.

We therefore pray you to consider whether the proposall be not already in the court we are to pleade, & whither the difficulty of this concurrence will not be strayned to a great vndutifullnes, & we pray you to judge what operation this dissension in the submissive part will have in a court, to which an intire conformity is appropriated, the debate being thus in argument already vpon the stage we are to enter, you may easily conclude what compliance we may hope without this Uniforme respect & recommendation to our Judge.

We have therefore opend our Judgments freely to *Mr. Holt*, *f.* who hath vndertaken to represent them to you as efficatiously, as the concurrence of his Judgment with ours can promise, & we aprove so much your choice in him, as we promise our selves your concurrence with his & our judgments in the matter. Vpon all these we are confident of your sending to overtake him with this subscription of the *Deane*, & *Secretary*, which may have the same comprisure of the whole body, as the rest of his credentialls: & we the proposers to you of this facilitation of our common wishes are so perswaded of

f. Mr. Holt *approved of the reasons for the subscription.*

of the Piety & Prudence of his propoſall, as we will not doubt of your preſent concurrence wherein if you ſhall make a diſſenting difficulty, we conceive our ſelves bound to declare to you, that we ſhall labour to informe our ſuperiors of our Judgment, & diſavow *g.* our correſpondence with the diſſenting party.

g. Threatens not to communicate with the Chapter, *if they perſiſt in their reſolution not to ſubſcribe.*

And on the other ſide, if the paper of ſubmiſſion be ſent to the Agent with the inſtruction for demanding a Biſhop, we are perſwaded *h.* that by the Queenes mediation with his Holines, & other remonſtrances we will offer, that the government you apprehend, will not be ſo much as offred you, & though we are not ignorant of all the apprehenſions of this conjuncture, yet all circumſtances conſidered, we are perſwaded, that your demand of a *Biſhop* ought to be retarded.

h. No danger to be feared from the ſubſcription.

Thus deſiring all poſſible diſpatch of your anſwer, we reſt

Your moſt affectionate brothers, & ſervants

On the back: Copy of the anſwer to the Clergy at London 28. *Sep.* 1667. All in Abbot Montagus own hand.

A Letter of Dr. Ellis to Abbot Montagu.

Oct. 3.

Right Honorable. *Epiſt.* 54.

We cannot but much reſent, that the concurrence of vnhappy circumſtances afford your Lordſhp ſo ſtrong & enforcing motives for the refuſall of that degree *a.* amongſt vs, the acceptance of which would have rendred vs all moſt happy. Now we muſt reſt content, that we have diſcharged our duty in offering our Obedience, & in the Satisfaction we receive of your Lordſhips favorable inclination of making vs partakers

a. Of a Biſhop.

partakers of that happineſs: for which we all returne our moſt humble thanks, & grateſull acknowledgments.

We have had divers Conſults about that little paper of Subſcription. In the firſt conſult wee had reſolved to comply entirely with your Lordſhips deſir, & to ſigne as you preſcribed, & I my ſelfe, with the Secretary, had order to ſigne, & ſeale it, & ſend it away by the next poſt. But before the next poſt day came, other Chapter men *b.* coming to town, it was brought into debate againe, & many difficultyes were moved, ſo that we could never come to a reſolution of it againe. Wherefore we bethought our ſelves of an other, & concluded in this, which I here ſend your Lordſhip: which we hope may give ſatiſfaction. I have not time at preſent to give your Lordſhip an account more at large of our procedure: for juſt now we ended our conſult, wherein it was reſolved: & now my letters are called for. By the next poſt I ſhall give your Lordſhip a fuller ſatiſfaction, & in the mean while reſt

b. He lays the fault on many Chapter-men *which was but of one: whom we shall find hereafter to be* mr. Iohn Sergeant.

Your Lordſhips moſt obedient ſervant
Humphrey Waring

The writing profered by the Chapter.

Ego Onuphrius Elliſeus S. T. D. & Decanus Capituli Eccleſiæ Anglicanæ. Sede vacante, meo & eiuſdem Capituli nomine declaro, nos (vti decet Sacerdotes Catholicos) eſſe paratos acceptare, & ſpontanè ac libenter amplexari, in quantum ſtatus regni, & res Catholicorum permittunt, authoritatem, & Iuriſdictionem, quam SS. Dominus noſter Clemens Papa nonus aſſignabit, & conſtituet pro regimine eiusdem Eccleſiæ Anglicanæ.

c. These two conditions make the whole ſubſcription inſignificant: it being always in their power to decline any Authority appointed by Rome *on thoſe accounts.*

d. They doe not promiſe to acknowledge any authority to governe the Secular Clergy, *or the* Chapter, *as reſolving to continue in that way of* Independence, *into which they entred on their own heads. Yet the cheif neceßity of a* Biſhop *was that, to prevent all thoſe ſinfull inconveniences, which all good, & zealous men deplore, as well as* Dr. Leybourne, *whoſe ſentiments are expreſt in his Letter 29. Iuly 1667.*

Ryght Honourable *Epist.* 55.

By the last mondays post I gave your Lordship a breife account of our resolves, & enclosed in my Letter a copy of the subscription, we had framed, & sent to our Agent. I could not then enlarge my selfe thrrough want of time: now I shall endeavour to give your Lordship more ample Satisfaction in the carriage of that businesse.

Immediately vpon the receipt of your Lordships Letter, I called a consult, wherein it was resolved that we should comply with your Lordship's desire in the subscription: & the Secretary, & my selfe had orders to signe & seale it in the name of the whole *Chapter*. But before the post day came other Chapter men coming to towne, it was thought fit, that a busines of so great concerne should be debated in a fuller consult: & our proceedings authorized with more numerous votes. In this second Consult such difficultyes were raysed *a.* against that subscription, that in divers succeding Consults they could not be allayed: & so we were forced to lay it aside, & frame a nother, which we hoped myght give satisfaction. It was vrged that the two last generall *Chapters* had voted, & ordred that as far as lay in vs, we should not admit of any extraordinary authority, being Commanded so to doe by Superiour Powers. We therefore, as being substituted to the *Chapter*, had not power to act against their orders: which not withstanding, we had done, had we subscribed, that we would accept of what his Holynes should impose vpon vs. Besides it was much doubted whether the rest of our brethren would have approved that subscription, & not have rather hyghly censured, & condemned vs for such an attempt: & have stood to their former resolves, & left vs to make good what we had subscribed, which we had obliged our selves to doe

a. By *Mr.* Sergeant *who would yeild to no reason.*

doe. Hence by the rash management of this affayre, we myght have been guilty of a great Schisme, & division *b.* amongst vs, & whilst we endeavoured to establish our government have quite destroyed it. It was also represented, that if wee made this subscription, it would not Lurke so in darknesse, but that it would come to publick lyght in *Rome*, & thence in *Paris*, *Flanders*, & *England*: & at length the state heere would have notice of it; who having been conscious, that wee had formerly engaged to them, *c.* that wee would not accept of any extraordinary authority, & knowing now that we made this contrary subscription, would looke vppon vs as so many knaves not to be relyed on, & those who hitherto protected vs, would then with good reason desert vs, & leave vs to the fury of our enimes who having even by forgery, & calumnyes *d.* endeavoured to fixe vpon the Catholicks the burning of the Citty, & a hundred treacherous plots, to the end they myght rayse a Persecution against them, would certainly embrace this occasion & make good vse of it, to drive home their designe to their greatest advantage. From hence also would follow, that we should be made odious to all the Catholicks of England, for drawing vppon them so great a mischeife.

b. Can those be guilty of Division in the state, who adhere to the King? Or in the Church, who adhere to its head?

c. This is a very remarkable point, discovering a secret never owned by the Party before.

d. VVhat farfetcht reasons are here! And all are non causa procausa.

This subscription was judged also *e.* of dangerous consequence to our *Chapter*, & *Government*: for we we are not ignorant, that the court of *Rome*, & the Holy *Congregation de Propagandâ Fide* are desirous that all Missionaryes should have a totall, & immediate dependence on them. How then can we be secured, that if wee make that subscription, by which we give vp our own liberty, his Holines will not take vs at our word, & reduce vs to immediate subjection, independent of any other, but himself, by annulling our *Chapter*, or imposing vpon vs a *Vicarius Apostolicus*. Tis tru we doe not so much fear the later, because your Lordship hath engaged your promise to oppose it, & the very constitution of our nation is like to exclude it: but for the former, we have much

e. Here is the tru, & sole reason of their dissent.

much reason to suspect it will come to passe, when we consider how vnsuitable *f.* this *Chapter* is to the inclinations of the Court of *Rome*, how opposed by Mr. *Leybourne* (who as we are informed was the first author of this *Subscription* out of a designe to ruin it) & other most potent & active adversaries: & how we cannot be confident even of your Lordships Patronage, being you have given vs no promisse to defend the rights of the Chapter; but only to oppose extraordinary authority. That we stand therfore, can be attributed to nothing else, but to Ryght of possession *g.* of which wee cañot be deprived without much disturbance: which if we deliver vp by this subscription, we cannot expect we should receive a refusall of so solemne an offer.

f. Marke this.

g. Here we have Dr. VVaring's acknowledgment vnder his hand, that the institution of the Chapter is illegal, & against the Canons.

Lastly we considered that the Court of Rome could never in reason *k.* expect such a subscription from us, since it was never heard, or read of, that any Ecclesiasticall body ever offerd vp the like. And indeed it could only suite with those, who after some great schisme, or disobedience to his Holines, were now become very penitent, & sensible of their duty, & by such a subscription would give an outward testimony of it. In vs, who were never guilty of any such crime, it would be esteemed only a fraudulent mask for some designe, especially seing we have so lately made it knowne to his Holines, & the court of Rome by Mr. *Lois* his meanes that our Resolutions were quite opposite to this subscription.

k. This is a censure of those who required the subscription, as demanding a thing vnreasonable, & of the Chapter it self, which at the first Consult approved of it.

For these motives, my Lord which wee cõceive very rationall, & convincing, we thought fit to wave that subscription, & so to offer another which myght nether argu vs imprudent nor convince vs to be fraudulent; but yet myght satisfy the just, & rationall expectation of his Holines: the copy of which I have here sent your Lordship. And we hope your Lordship vpon serious reflection will approve of our proceeding. How ever we are confident we shall not be found soe highly criminall, as to deserve that heavy punishment, with which your Lordship is pleased to threaten vs at the end

of

of your letter, saying that you will informe your superiours of your iudgment, & disavow all correspondence with the dissenting party. My Lord your judgment, as to the point of Obedience, & Submission to his Holines is the same with ours: for your Lordship is as much resolved to oppose any authority inconsistent with the good of this Kingdome, *l.* as wee can bee. Wee offer only, that your Lordship thinks it most conducing to the end we aime at, to palliate that judgment, with a subscription signifying the quite contrary; whereas wee apprehending that subscription may involue vs in great mischeife, & prove a snare to entrap vs, thinke best to avoyde it. And with submission to your Lorship's better judgment, I doe not vnderstand how this is a crime, that can deserve so great a punishment as breach of correspondence with vs. Nay I am perswaded, that if his Holines vnderstood, that wee made that subscription, meaning nothing lesse, then what it signifyes (which is the way your Lordship *m.* prescribeth to vs) he would be as much displeased with our Subscribing, as your Lordship now is for the refusall of it.

My Lord, there is not a person in the world, whose good opinion wee should more ambitiously covet, then your Lordships; whose zeal we have to our great comfort experienced, & whose power we know to be very transcendent. Had not your Lordships demands endangered our very Beeing, wee should not have been backward in complying with them. But when they are of so dangerous consequence, &, as we apprehend, tend to our ruin, let mee humbly beg of your Lordship to give vs the liberty of Vsing our owne reason, & follow the dictamen of it without offence: & obtaine the favour, that this may not be made a crime lessening any of vs in your Lordships esteeme, & in particular.

Your Lordships most humble & obedient servant

Oct. 14. 1667. Humphrey Waring.

So that of the Secular Clergy, none, but Mr. Sergeant, acted reasonably.

l. As if that Subscription, which was demanded, was inconsistent with the good of the Kingdome! Or Dr. Leybourne, & the rest, who required it, were not as good Patriots, as the Blackloists who courted the Independants!

m. A biting reproach to Mr. Montagu.

My

My Lord *Epist* 56.

Your Lordships charitable designes for the good of our English Clergy puts me on the confidence of Saluting you, vpon the occasion of the Subscription, you will have account of this post from Dr. *Ellis*. How much they are obliged to you & I with them as an *Englishman*, (though my concerne here be the least *a.*) our humble thanks to you, & our prayers for you, can only testify. How many meetings, & what paynes it cost vs to get a consent *nemine Contradicente* to the subscription, Dr. *Ellis* may tell your Lordship. But becaus *b.* I suppose he will not tell you, who vsed all his industry to hinder it, I shall; that your Lordship may have an occasion to employ a little more of the charity, which put you vppon what you have already done: that the *Clergy* may owe to you not only the having a *Superior*, but also their *freedome*, from a *troublesome c. spirit* that disturbes them.

a. His greatest concernes was his Bishop rick in Portugal.

b. This guesse was very rational, & true: for indeed Dr. Ellis *never named any one in particular, but charged the dissent on many.*

Their Secretary Mr. *Iohn Holland d.* vsed all the ways possible to disturbe this businesse, for it being resolved in the first Consult, he & the *Deane* should signe it, he when twas sent to him (for he was absent) absolutely refused to signe it, with a most imperious controwling letter, pretending strange *e.* things to the Consult. Vppon which at a second meeting I declared against the proceedings of Mr. *Holland*, & resolved no more to come amongst them, *f.* if this businesse passed not, nor owne any more of their actions, as long as Mr. *Holland* thus Lorded it over them, for that as I detested being a Noveleſt, so I abhorred to be soe esteemed: which I should not be able to avoyde, if I continued amongst them, who suffred themselves *g.* to be lead by Mr. *Holland*, the professed disciple to *Mr. VVhite*. But Mr. *Ellis* Mr. *Curtis*, & Dr. *Godden* conferring with me the next day, & promising all should

c. Marke this.

d. Mr. Sergeant.

e. You see who is the Authour of all those objections.

be

be mended, I was prevayled vppon to give them another meeting, where we agreed *nemine contradicente*, vppon the Subscription. The clause *in quantum status regni, & res Catholicorum permittent* was put in by the advice of a great Lawyer, & Eminent Catholick, who was of opinion that without it we myght endanger all. This secret I trusted him with, because he is a person trusteth me with the secrets of his soul, as well as his temporall concernes.

Now my Lord it being thus, that the graveſt part, & greateſt of the *Clergy* are ſenſible of the injury they ſuffer by Mr. *Holland b.* being, eſpecially at this time, *Secretary*, if your Lordſhip with advice of Mr. *Clifford*, & Mr. *Car*, will but cauſe a letter to be written, ſignifying how much it is to the prejudice of the *clergy*, that he is in that place, *k.* Comending Mr. *Leybourne*, as he is, as a fit perſon for it, I am very well aſſured it will take effect, & your Lordſhip will have the merit, of ſetting vs in perfect tranquillity. For that I doe aſſure your Lordſhip ſetting him aſide, here is a *Clergy* as well ſtored with able, judicious, vertuous *l.* perſons, & as full iof Obedience, & ſubmiſſion to the *Sea Apoſtolick*, as I beleive any *Clergy* in the world. I humbly beg your Lordſhips pardon in this & deſire you will advice about what is fit to be done with the two perſons I named. For my part, who am independent on England I am vnconcerned: but ſtill as an Engliſh man, & Brother ſeing things tending ſo proſperouſly to quiet, & eſtabliſhment, & that only this thing is wanting to perfect it, I confeſſe I could not containe my pen (though I incur the cenſure of a too forward perſon) from letting fall frō it to your Lordſhip theſe Lines, the trouble whereof your owne charitable goodneſſe has drawne on you. Thus commending this buſineſſe to your Charitable Conſideration, & your Perſon to the fountain of Charity, I reſt

My very good Lord
Your Lordſhips moſt devoted & Humble ſervant
Rich. Ruſſell.

f. Here is another, who refuſed to communicate with them in buſineß as Mr. Montagu, *& other* Clergymen *in Paris had done.*

g. The chapter governed, & controuled by Mr. Sergeant, *the profeſt diſciple of* Mr. White.

h. Moſt of the Clergy *diſpleaſed with* Mr. Holland's *being* Secretary *to the* Chapter.

This

k. Mr. Sergeant was shortly after displaced, & Mr. John Leybourne put into his office, probably vpon the Letter, which was demanded.

This Letter hath no date, but by its contents it appeares to have been written on the same day, with the latter of Dr. Ellis Dean of the Chapter, that is, Oct. 14. 1667.

Here we see the tru cause of Sergeant's being depos'd, which was not by his own requèst, that he myght attend to his controversy writings, contrary to the vnanimous desire of the Chapter which was very well satisfyed with his carriage in it, as was alleadged, as I heare, in the Attestation produced against the Arch-Bishop of Dublin, signed by Dr. Waring, & Dr Godden; but becausе many of the prime Chapter men could no longer brooke his insolent controuling humour, nor endure his erroneous sentiments: I am sorry, that these able men Dr. Ellis, & Dr. Godden, should give such ground To surmise, they have little regard to Truth, in the Attestations they giue.

l. That there are very many such in the Secular Clergy, who deserve this character, I gladly beleive: I wish the management, & direction of its affayres were put into the hands of such, & others, of contrary Principles were not employed in all places of Trust, or at least that they were so far discountenanced, as to prevent that generally malignant Influence they have on all transactions of common concerne. For whilst these are permitted their full swing, their stubborne resolutions, & violent carriage doth disharten moderate, & Orthodox men from defending the better Part, & forcibly draw them ether to a reall or seeming consent, to what they interiorly dislike: As Bishop Russel complaines that Mr. Sergeant (the alone, & against all the Chapter-men assembled) did by huffing, & Hectoring in the businesse of the Subscription. So Factious men make a figure, & honest men are meere cyphers, whose value depends on the figure, & stand of them selves for just nothing.

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FINIS.

Faults in the Printing.

PReface lineâ 2. *ſecular men. r. ſecular clergy men.* Page 19. l. 17. *your houſe*, r. *that houſe.* Page 35. fine: *the ſame. r. the ſame*, viz. *to get all Regulars banisht.*

P. 40. linea 30. *heretical authority*, r. *ſpiritual authority.*

P. 41. L. 23 *to ſtay. r. to eſſay.*

P. 46. L. 2. *knoweth with. r. knoweth well.*

P. 47. L. 17. *feare r. teare.*

P. 49. L. 10. *carry ſauour. r. curry ſauour.* Ibidem L. 3. *of the King. r. to the King.*

P. 57 L. penult. *Although &c. r. Although I ſuppoſe the greateſt oppoſition proceedes from Regulars, out of animoſity. The things that exception is taken againſt. are, 1.*

P. 65. L. 2. 17. r. 17. *Ian.*

P. 97. L. 14. *forward. r. froward.*

P. 98 L. 11. *children.* Adde. *Have youſeen Gregorius à S. Vincentio de Quadraturâ Circuli.*